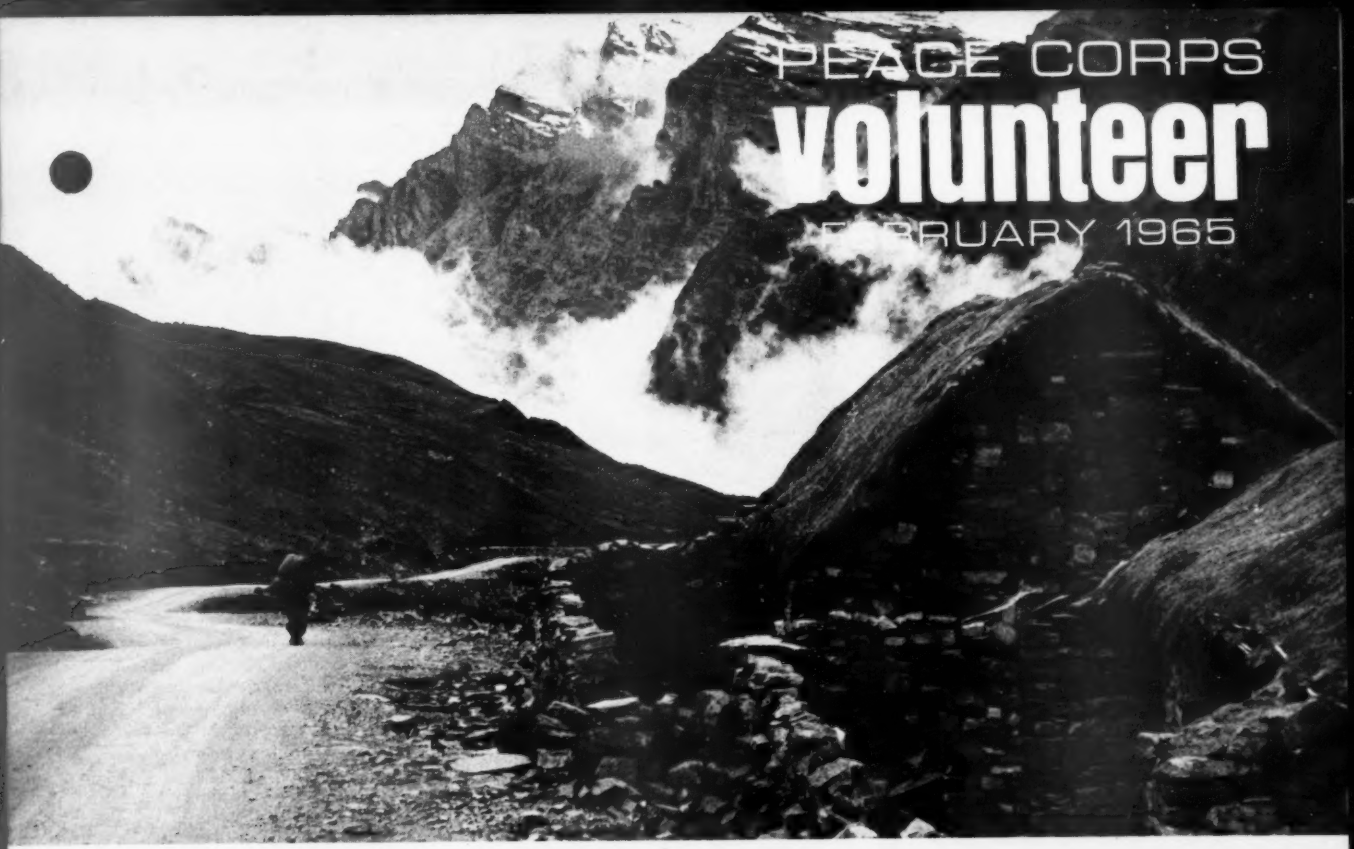
PEACE CORPS

volunteer

FEBRUARY 1965



The Peace Corps in BOLIVIA

Some Not-So-Bland Replies to Question of 'Bland Volunteers'

Presented below are some of the letters to THE VOLUNTEER *in response to an article in the December issue entitled "Are We Getting 'Bland' Volunteers?" by F. Kingston Berlew, Acting Associate Director for Peace Corps Volunteers. We have attempted to choose a representative sampling, since space does not permit us to carry in full all those received. Mr. Berlew has informed* THE VOLUNTEER *he will give personal attention to all letters on the topic sent by Volunteers, and will circulate them among Peace Corps staff members.—Ed.*

TO THE VOLUNTEER:

Thanks to Mr. Berlew for his thought-provoking article on the "Bland Volunteer" in the December VOLUNTEER. It is a healthy sign to see Peace Corps discussing its possible weaknesses.

At times during my first six months of community-development work here, I have felt like the "Bland Volunteer" type. But believe me, this is due to the nature of CD work. I find it is an exceedingly subtle occupation that takes time to learn. The best approach is to move cautiously.

I agree that the "Bland Volunteer" controversy may stem from the problems of community development. I suggest that there be a better exchange of information with accounts of successes and failures in order that others can assess their own work. More reading material covering CD theory should be available. This exchange of information would be intended to assure the new CD worker that the absence of quick results does not mean failure. Peace Corps can have more effective and successful CD programs if the Volunteer is given this type of support and guidance.

In the meantime, Peace Corps publicity should not look to CD areas for stories of dramatic accomplishments. Instead, an effort should be made to inform the American public of the intricacies of CD work so that they will not be disappointed with just gradual progress. Proper publicity will also help to attract Volunteers who are ready to accept the type of challenge CD work offers.

The Peace Corps experience in foreign countries has great potential for contributing to more sophistication in the community-development field. A worldwide program for collection and exchange of information would help make this contribution while at the same time help Peace Corps community development to succeed.

RAYMOND FISHER
Gedangsa Federal Land Development Scheme
Selangor, Malaysia

TO THE VOLUNTEER:

Re the "Bland Volunteer," a year before Mr. Edwards coined the phrase, a small group of Peace Corps Trainees were walking down a Syracuse hill and one of them was singing:

We are marching in formation
Down the middle of the road,
For to turn to either left or right
Is dangerous, we're told;
Sargent Shriver wants his teachers
Always docile, never bold,
And the Peace Corps marches on.
Glory, glory, mediocrity,
etc.

It was a spur-of-the-moment thing and the trainees laughed—but that weekend two of the quiet guys were given plane fare home. The outspoken critics were subjected to more and more psychiatric interviews. The pretty girls, quite frankly, had nothing to worry about.

For the sake of the ones who weren't mediocre enough, I hope Mr. Berlew's comments are well heeded.

BONNIE JO DOPP
Njombe, Tanzania

□ □ □

TO THE VOLUNTEER:

I would like to know just what is wrong with being bland in the sense that Mr. Edwards describes it? Excuse my insipid mind for not understanding what is wrong with "not causing trouble," "with making the necessary friends," "with adjusting to our new environment," and "accepting things as we find them," for now.

To my mind this is exactly what I had envisioned the Peace Corps to be when I joined it. If there is anything wrong with taking a job such as English teaching, and setting out to do just that in the best possible way until the host country can provide its own qualified teachers, then I'd like to ask why he thinks I'm here. Can he question the value of making lifelong friends whose feeling for us has long since crossed the national barriers that once separated us? Can he actually question us for being an accepted and respected part of the everyday life in our community? If so, his tenets for this organization are quite different from mine.

I plan no major revolutions for my two year stay here. At the end of my time I know that I will be remembered for giving students two good years of foreign language that they would have never received without my coming. Many teachers will remember me for suggesting new methods of testing, teaching, and handling students. What will have been learned will have been done so by imitation and not instigation; and many questions which I have raised about procedures will continue to play in the minds of administrators until they have resolved their own problems.

The problems of these countries are old and will not be solved by sending over instant packages of revolution or time bombs of propaganda in the form of new Volunteers, as you suggest. Perhaps the Volunteers should have more to say about their own organization. For two years I have been hearing "button-down" administrators talk about "impact" and value of making "images" and of creating great social revolutions. Perhaps they are right in their far-reaching ideas. But to many of us this is not why we joined the Peace Corps. The first Volunteers who joined found a need and set to work to eliminate it. It's only from their initial success that we now have high-pressure advertising men telling us what makes a good Volunteer, and what a bad one. These jobs are individual things. I know what mine is, and I'm making every attempt to do the best I can. But I couldn't care less whether the fruits of my work are felt in Washington or anywhere else in the States. My rewards are right here when I see my students speaking English daily. And my interests are for them and for the community in which we both are now living.

In short, I would like to suggest that the Peace Corps concentrate its selection process on obtaining "Bland Volunteers" to increase the effectiveness of the organization. Mr. Berlew didn't read far enough when consulting the Merriam-Webster. Had he continued to the verb form of the word "bland," he would have found "blandish" to mean "to flatter, coax, or cajole." This most often is the easiest if not the most effective way to get things done. It causes no ill feelings and doesn't leave the impression of 21-year-olds telling elderly men how to run their affairs, as the revolutionaries which you suggest most certainly have to do.

The side of the "Bland" has merit. By causing this "soothing effect on those around us," we are getting the needed jobs done.

ALLEN D. FIELD
Düzce, Turkey

□ □ □

TO THE VOLUNTEER:

I submit that Edwards' arguments weren't answered. The selection process does eliminate the types that he specified. A side effect is that trainees often try to hide their true personalities and often succeed. In particular they recognize that they may not criticize even a bad portion of a good training program, since

(Continued on page 22)

Vice President Humphrey speaks to meeting of National Advisory Council. Seated clockwise around table from left are George H. Gribben; Mrs. Robert Kintner; the Vice President; Peace Corps Director Sargent Shriver; Mrs. Janet Leigh Brandt; Mrs. Harvey Schechter; Dr. David Rutstein; J. Peter Grace (council list, page 4).

H.H.H. Takes Over

President Johnson in January named Vice President Hubert H. Humphrey to be chairman of the National Advisory Council of the Peace Corps, and directed him to convene a national conference of former Peace Corps Volunteers.

The President had been chairman of the council since 1961, when he was Vice President. The council meets twice yearly, and is composed of 24 members drawn from many areas of American life. Its purpose is to consult with and advise the Peace Corps and the President on policies and programs which would further the purposes of the Peace Corps. Members serve without compensation.

In a letter to the Vice President, the President said, "Over 3000 Volunteers have already come back from two years of overseas service. They, and the nearly 10,000 Volunteers now serving in 46 countries, are a major new national resource. It is time to assemble a representative group of them to discuss their role in our national life, at home and abroad." (See story on conference below.)

In his letter, the President told Mr. Humphrey: "I will count on you to help carry the message of the Peace Corps' opportunities to the four corners of this country. As the Peace Corps grows from 10,000 to 20,000 Volunteers to meet the requests and needs of other peoples, its performance must continually improve. The quality of the Volunteers—their ability to do the work and to work with people, whether in the schoolroom or in the community, must be the best that America can offer."

Ways to Ensure Full Use

In addition, the President asked the Vice President to "accept as a special concern the matter of foreign students in this country," and asked him to find ways for further service by returned Volunteers in working with foreign students in the U.S.

The President also said he hoped Mr. Humphrey and the National Advisory Council would propose ways to ensure that the country makes full use of former Volunteers.

"This new assignment is exceptionally appropriate for you," the President said. "You were the first member of the Senate to see the vision of the Peace Corps and to propose legislation to embody it. Moreover, this new assignment directly complements your other work with the War on Poverty and the co-ordination of efforts toward full civil rights for all Americans. These efforts are all concerned with human dignity. They represent the central purpose of this Administration: to open new opportunities for people."

The Vice President met with members of the National Advisory Council at their Jan. 27 meeting at Peace Corps headquarters. In accepting the President's charges he said, "I truly look forward to working with you. I must say that of all the programs of our Government that excite me and in which I have a keen and personal interest as well as public interest, none is . . . more meaningful than the Peace Corps. I feel that this program ties in so beautifully with many of the other things that we are trying to do as a government, as a people, and as a nation."

The Conference

At the request of President Johnson, Vice President Humphrey last month called for a national conference of former Peace Corps Volunteers, to be convened in Washington, D.C., March 5-7 in the week of the fourth anniversary of the establishment of the Peace Corps.

In asking the Vice President and the National Advisory Council of the Peace Corps to call such a conference, the President said he wanted former Volunteers to meet "with leaders of American education, of business and labor, of community-action programs, of federal, state, and local government. In serious workshop sessions they should consider the opportunities for further service by the returning Volunteers in all parts of our public life—in the War on Poverty and in the Foreign Service, in our work to promote human rights at home and in our overseas AID programs, in our school classrooms and in our universities, in our unions and in private enterprise."

Responsibility for detailed planning of the conference was given to the Peace Corps Office of Planning, Evaluation, and Research, working with former Volunteers in the Washington, D.C. area.

Theme of the conference will be "The Returned Peace Corps Volunteer: Citizen in a Time of Change," according to Harris Wofford, Director of Planning, Evaluation, and Research. Among questions the conference will ask, Wofford said, will be these:

- How can this growing resource [returned Volunteers] best be used today?
- What challenges attract Volunteers?
- Where is their experience most relevant?
- What new directions do they want for America at home and abroad?
- What can be done now?

The conference will explore these questions with particular attention to poverty, equal rights, and international understanding, Wofford said. Included

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in workshop topics will be such aspects of American society as the local community, primary and secondary schools, higher education, business, labor, women, government, international service, and foreign students.

All former Volunteers have been invited to the conference in letters sent by Vice President Humphrey. A limited number of "travel fellowships" will be available from funds provided by foundation and private grants to help pay travel expenses of ex-Volunteers who cannot afford to come to Washington at their own expense. Everyone who comes to the conference will take part in workshop and other discussions, Wofford said.

The conference will be addressed by both the Vice President and Peace Corps Director Sargent Shriver.

Council Members

Members of the National Advisory Council of the Peace Corps include Joseph A. Beirne, president of the Communications Workers of America; Mrs. Janet Leigh Brandt, actress and charity-organization executive; Arthur S. Fleming, president of the University of Oregon; J. Peter Grace, president of W. R. Grace and Co.; Mrs. Albert M. Greenfield, member of the Philadelphia Board of Education; George H. Gribbin, chairman of Young and Rubicam, Inc.; C. J. Haggerty, president of the Building and Construction Trades Department of the AFL-CIO; Rabbi Benjamin M. Kahn, national director of B'nai B'rith Hillel Foundations; Mrs. Robert Kintner, associated with UNICEF and the United Nations Hospitality Committee; Mrs. E. Lee Ozbirn, former president of the General Federation of Women's Clubs; Donald A. Petrie, chairman of the executive committee of Avis Rent A Car; Dr. David Rutstein, head of the Department of Preventive Medicine of Harvard University; and Mrs. Harvey B. Schechter, a director of the Council on Mexican-American Affairs.

Other Council Members

Also on the Council are Harry Belafonte, entertainer; the Rev. John J. Considine, director of the Latin America Bureau of the National Catholic Welfare Conference; Fred V. Heinkel, president of the Missouri Farmers Assn., Inc.; Palmer Hoyt, publisher of *The Denver Post;* Ralph Lazarus, president of Federated Department Stores, Inc.; Murray D. Lincoln, president of Nationwide Mutual Insurance Co.; Benjamin E. Mays, president of Morehouse College; James A. McCain, president of Kansas State University; Franklin Murphy, chancellor of the University of California at Los Angeles; the Rev. Clarence E. Pickett, executive secretary of the American Friends Service Committee; and the Rev. James H. Robinson, director of Operation Crossroads Africa, Inc.

A Special Assistant

Dr. Charles S. Houston, who has directed the Peace Corps program in India for the past two years, has been appointed Special Assistant to Peace Corps Director Sargent Shriver.

Dr. Houston will work in co-operation with Warren W. Wiggins, Associate Director for Program Development and Operations, and Dr. James Banta, Director of the Medical Program Division of the Peace Corps, in developing a new program with a goal of sending more Volunteer medical workers overseas to work in the development of health education.

The drive for an expanded medical program was announced in November by Shriver, who outlined steps that would be taken to encourage American doctors and other medical workers to join the Peace Corps as Volunteers. Dr. Houston is currently engaged in developing new techniques which will enable the Peace Corps to attract more Volunteer physicians; a special fund is being considered to help Volunteer doctors with educational and other debts incurred during long medical training.

As Peace Corps Director in India, Dr. Houston worked with the more than 350 Volunteers who have gone to the country to work in health, education, agriculture, vocational training, and community development.

He came to the Peace Corps in October, 1962, from Aspen, Colo., where he was medical director of the Aspen Institute. He was also associated with the Veterans Administration Hospital in Denver and the Cleveland (Ohio) Clinic, working primarily on the development of a mechanical heart. He had previously practiced medicine in New Hampshire, and had done research in high-altitude physiology.

He is also known for his mountain-climbing experiences, and has published with another author two books on the topic, *K-2, The Savage Mountain,* and *Five Miles High.*

Dr. Houston has a degree in biochemistry from Harvard College and a medical degree from Columbia University Medical School. He is married and has three children.

Honduras Appointment

In an overseas staff appointment, Joseph A. Farrell has been named Peace Corps Director in Honduras. Farrell, executive officer of the Polaris submarine Woodrow Wilson for the past two years, will oversee 106 Volunteers who are serving in urban and rural community-development and health projects in the Central American country.

A native of Long Beach, Calif., Farrell began his Navy career in 1948 when he entered the U.S. Naval Academy at Annapolis, Md., after two years at Brown University. He was graduated from Annapolis in 1952 and later attended the U.S. Naval Submarine School and the Advanced Nuclear Power School. As a Naval officer, he has traveled extensively in Europe, Asia, and North Africa.

He is married and has three sons and three daughters.

Dr. Charles Houston — Joseph Farrell

New duties in Washington and Honduras

Thomas M. Dugan

Thomas M. Dugan, former Inspector General of the Peace Corps and recently elected sheriff of Nassau County, N.Y., died January 11 after an apparent heart attack.

Dugan, 38, joined the Peace Corps staff in January, 1963, and served as Inspector General until last April conducting inspection and investigation programs of Peace Corps operations as a personal representative of the Director. He was elected sheriff of Nassau County in November and had been in office only 10 days. During that time, he had drafted legislation to eliminate his own job, had fired several deputies, and was planning to make the large and seldom used sheriff's private offices available for the use of inmates under a new Department of Correction program.

Dugan is survived by his wife and three children. A memorial fund has been established by friends to pay election-campaign expenses and to finance the children's education.

Nigeria Arts Festival

Volunteers serving in Ibadan, Western Nigeria, held a benefit festival of arts in December.

The five-day cultural exhibition was held in the Peace Corps office during the Christmas holiday. The exhibition presented films of American and Nigerian traditional and contemporary dances and tape-recorded folk songs; several Volunteers read original poems.

Local artists donated more than 100 works of art which were sold to raise money for the Western Region Day-Camp Committee. The Committee raised $350 for use in its vacation programs of sponsoring recreational and educational activities for Nigerian children.

Newsletters, 'Semi' and 'Non'

It has been said that wherever three or more Americans congregate they will waste no time before electing leaders and appointing committees. Next, they will probably start publishing a newsletter—and here, at least, Peace Corps Volunteers have not been laggards.

In some 20 of the 46 countries where Volunteers are now at work, there exist newsletters of one sort or another, published by the Volunteers for the Volunteers in that country, and bearing such exotic names as *The Bush Review* (Tanzania), *Ang Boluntaryo* (Philippines), and *Baris Gönüllüleri* (Turkey).

Most are mimeographed offerings, some stapled and some bound, though several are printed and more formal in format. They serve a variety of functions, keeping Volunteers in touch with activities in other sections of the host country, reprinting articles from other country newsletters, supplying editorials and commentary on U.S. and local news, and presenting articles ranging from how-to-do-it to touring information and satire. Their humor is often esoteric, with references to situations and personalities that only Volunteers in the country are familiar with.

The country newsletters have varied publishing schedules, ranging from regular monthly issues to "semi-occasional" appearances, as confessed in the masthead of the Nigeria project newsletter, *Tilley Lamp* (named after a common type of kerosene lamp); some even deny their newsletter status—*Sabah Sharah* claims it is "The non-newsletter of the Sabah Volunteer."

The Names Are Varied

Names are usually imaginative, though a few have picked garden-variety flags—*The News Letter* is published by Jamaica Volunteers, and the *Thailand Peace Corps Journal* by Volunteers in that country. At the other extreme, *Polymagma* was chosen as the name for the Dominican Republic Volunteers' newsletter, after the name of a popular remedy for intestinal ailments. Ethiopia has *The Image;* Tunisia, *The Desert Sounds;* Sierre Leone, *The Kriopolitan;* Ivory Coast, *En Principe;* and Liberia, *The Review.* In Colombia it's *El Grito* (the cry); Uruguay, *The Volley;* Brazil, *Triangle;* Malaysia, *Subsistence;* and Morocco, *Harka.*

Volunteers in Chile produce *El Piscorino* (Spanglish for "Little Peace Corps Volunteer"), a printed publication which includes news supplied by United Press International, in order to compensate for the lack of newsmagazines such as *Time* in the country.

For size and variety, the two top contenders are probably the *East Pakistan Peace Corps Journal* and India's *Chowkidar* (watchman), bound mimeographed volumes which usually run 25 to 30 pages. *Chowkidar* has featured some of the most artistic newsletter covers, drawn by Volunteers Robert Ishikawa (San Jose, Calif.), who recently completed service, and Hollis Arnold (Eunice, La.). The graceful, stylized sketches of Lynda Byam (Whitehall, Mich.) have added to the *Thailand Peace Corps Journal,* and the clever cartoons of Jon Epstein (Beverly Hills, Calif.), who has also finished his service, have lightened *Ang Boluntaryo* in the Philippines.

Most of the newsletters advertise openly for contributions—*Ang Boluntaryo* states, in a twist on a familiar slogan, "All the News that Fits We Print"; *Polymagma* states flatly, "We accept anything."

A Waste of Time?

Not all Peace Corps Representatives and staff members share in the Volunteers' enthusiasm for the newsletter—in one instance a Representative suspended the project publication as "a waste of time," and in another the Representative suspended the newsletter after the editor ran an editorial damning American foreign aid in that part of the world.

But for the most part, the newsletters seem to serve a useful function, keeping Volunteers informed of administrative policies and decisions, offering job and travel tips, passing information of other projects, and presenting stories, poetry, and art inspired by the culture of the host country and the work of the Volunteers.

Mosquitoes

I awoke in the night
In a terrible fright
For my ears were unpleasantly ringing,
And over my head
As I lay on my bed
Six dozen mosquitos were winging.

As they circled my toes
And dive-bombed my nose
I'd been rudely waked up by their whining,
And I knew by the itches
Those ——— — ———
Had already been wining and dining.

I hurled a few things
At the sound of their wings,
Which could not have been uttered more sweetly.
Then I jumped up because
Had I stayed where I was
I might well have been eaten completely.

I could not understand
How that ravenous band
Had slipped through the strands of my netting,
But there without doubt
More within than without
A condition most highly upsetting.

Now I've gone through malaria
Without much hysteria,
Dengue fever and encephalitis;
Used a virtual ocean
Of calamine lotion
And repellent for this parasitis.

But when the doctor begins
To enumerate the sins
Of the weight that I'm losing this season,
I will not hesitate,
I will just terminate
With a thousand and one itching reasons.

—By Sue Hall (Wenatchee, Wash.)
Reprinted from *Thailand Peace Corps Journal.*

Reprinted with permission from LOOK

"I'll be a little late, darling. I ran into an old Peace Corps buddy."

Cull observes as a hen is weighed; 10 villagers formed co-operative to build coop after visit to nearby town to see similar project.

Another project undertaken by villagers was construction of water-seal toilets; here one is cemented in position (above) and completed with footblocks (below); in photo above, sheets of crude rubber dry in sun.

'Some Days, I Just Talk'

In many ways, Bill and Carol Cull are representative of the nearly 10,000 Volunteers at work in 46 countries—both are in their mid-20s, as are most Volunteers; both graduated in liberal arts (he in anthropology, she in political science), as did most Volunteers; both attended the University of California in Berkeley, which alone has supplied more Volunteers than any other U.S. campus; and both are residents of California, which 14 per cent of all Volunteers call home.

They met one another when they were students at Berkeley, and were married in 1962. They became interested in the Peace Corps in the way that many other Volunteers have been drawn to it—through prior participation of friends and relatives; Carol's sister, Kathi, was a Volunteer teacher in the Philippines from 1962-64.

Bill Cull graduated in August, 1963, and went to work for the U.S. Public Health Service in San Francisco; his wife was a mid-year graduate the following February, after combining her studies for several semesters with nearly full-time university employment.

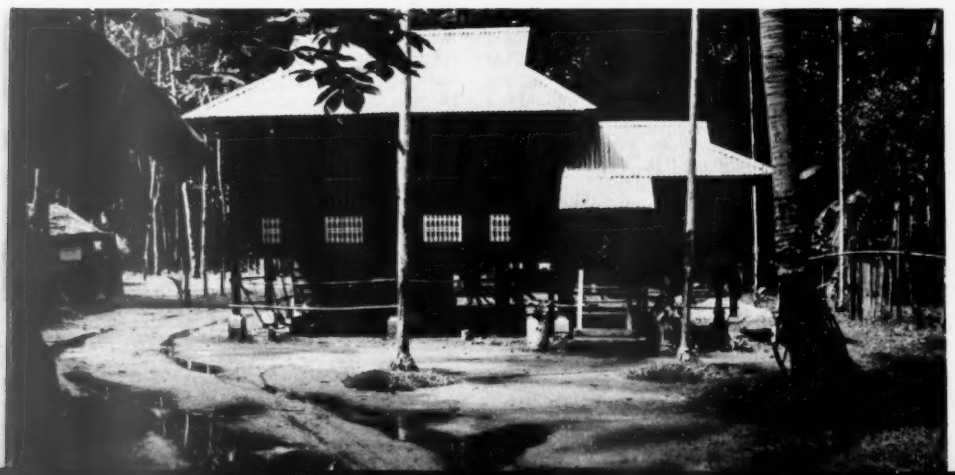
They were invited to train for a Malaysian village-development project, and in February, 1964, they went to DeKalb, Ill., and the campus of Northern Illinois University, where they joined 40 other trainees. After 10 wintry weeks of classroom and field training, they went to the Peace Corps camp at Waipio, on the island of Hawaii, for some warmer conditioning under the auspices of the University of Hawaii. In mid-May, with 25 others selected to become Volunteers, they departed for Malaysia.

They have been assigned since their arrival to Kampong Sungei Seluang, a small village of about 500 people located 15 miles inland from the offshore island of Penang, near the northeast coast of the Malay Peninsula.

"I decided when I came to Malaya that I was not coming here to sell American culture, and I was not coming here to bring American values," Cull says. "I was coming here to help these people solve any particular problems they might have. . . . But we found the culture of the industrialized world is creating all kinds of problems and new values—so it amounts to the fact that the culture is changing anyway. What we are trying to do is help the change. . . . Some days I just sit and talk—all day long. And I feel as if I've really gotten somewhere—as if the people have really gotten to understand their own problems a little better."

Kampong children come to the Culls' house for reading sessions; here Carol explains an animal story. Behind her is life-sized wooden statue of Malay man.

Visiting in the **kampong,** Carol talks with a village housewife, who sits on the floor.



The Culls talk with **kampong** men near water-seal **jamban** (privy) model (above). "You find the 'innovator' in a community and get him to work on a project—if it's successful his friends see it and realize **he** did it—that the Peace Corps 'outsiders' didn't do it, the guy did it on his own," Cull says. At left is the couple's metal-roofed house, with kitchen shed at rear. Their service ends next February; Bill hopes to teach college anthropology, Carol is considering law school.

About the Country

Once part of the ancient Incan empire, Bolivia was under Spanish domination for two centuries before it gained independence in 1825, naming itself after liberator Simón Bolívar. Bolivia is now a republic with a constitution providing for a popularly elected president, two-house legislature, nationalized tin mines, and agrarian reform. Mining is the backbone of the economy; tin (world's third largest producer) and petroleum are the important minerals. The country occupies 416,040 square miles, almost as large as California and Texas combined. Eastern Bolivia is an alluvial plain. The western part, enclosed by two chains of the Andes, is a great plateau—the Altiplano, with an average altitude of 12,000 feet. More than 80 per cent of the population lives on the plateau, which also contains La Paz, the highest capital city in the world. Sucre is the country's legal capital. Landlocked Bolivia's trade passes through free ports in Chile and river ports on the Amazon. Primary education is free and compulsory. Roman Catholicism is the predominant religion, Spanish the official language.

BOLIVIA

Impetus is to East in Land Beset by Geography

By Richard Griscom

To envision Bolivia one must think of two separate geographic regions, two regions which are in stark contrast to each other but which together comprise this nation of just under four million people. The Altiplano, traditionally the more important of the two regions, is a cold, forbidding plateau nestled at 12,000 feet between the two magnificent Andean ranges that traverse the country from north to south. It is here that Bolivia's Aymara Indians eke out a living on their farms in much the same way that they have for hundreds of years. Here also are the country's tin and other mineral resources, which first drew the Spaniards to Bolivia and which still produce 90 per cent of the country's exports.

The second and lesser known region stretches from the Cordillera Oriental to the Brazilian frontier—the valleys and low plains which were largely neglected by the Spanish settlers but which now are assuming an ever greater importance in the country's development. Rich soil, petroleum, and a good climate have been three of the most important reasons for this change in emphasis. Settlers from the Altiplano, technicians, and money are pouring into this region, which makes up three-fifths of the country's area.

Since 1952, the year of Bolivia's most thoroughgoing social, political, and economic revolution, the government of Bolivia has put great emphasis upon land reform. The large land holdings were broken up and distributed among *campesinos,* who until that time owned little or no land. Unfortunately, however, the *campesinos* were not at the same time provided the technical assistance necessary to establish their small holdings as viable productive units. Recognizing this problem, the government has strengthened its Agricultural Extension Service in an effort to transmit agricultural knowledge and ideas to the new landholders. Since 1962 Peace Corps Volunteers have played an important role in this program—in both the Cochabamba Valley and the department of Santa Cruz, two of the richest agricultural areas in Bolivia.

Aware of the importance of homesteads in a developing region, the government has in the past five years supported and encouraged the movement of colonizers from the Altiplano to the Oriente. Land is provided the colonizers on very liberal credit terms, roads are constructed to transport their products to market, and technical assistance is provided in the form of agricultural extension agents. Peace Corps Volunteers are involved in two of the principal colonization areas—the Alto Beni and the Yapacani; their role is mainly one of education: teaching the colonizers better health, homemaking, and agricultural techniques—always with an eye to developing lasting community organization and leadership.

As in all countries, Bolivia's universities play a crucial role in national development. There are seven universities in Bolivia, representing all but two of the country's nine departments. In recent years increasing emphasis has been put upon the sciences and technology in the

university curricula. It is hoped that in the near future Bolivia's own university graduates will be able to answer their nation's needs for engineers, scientists, and technical consultants. Because of this the Bolivian government has requested and the Peace Corps has supplied 48 university teachers. The Volunteers are working as instructors in subjects ranging from geology and physiology to humanities and fine arts, with the large majority teaching in the scientific and engineering faculties.

Although the new emphasis is upon the eastern part of Bolivia, the government is not neglecting the Altiplano. Schools and clinics are being constructed and roads are being built and extended in this most densely populated of the country's regions. Peace Corps Volunteers are also assisting in this work, principally in the area of public health.

In short, one finds in Bolivia a nation rich in tradition, but also a nation which is striding forward along the road of technical progress. In this situation Peace Corps assistance has been requested and welcomed.

Richard A. Griscom, of Marlton, N.J., became Deputy Peace Corps Director in Bolivia last November, following duties as Acting Peace Corps Director in El Salvador and as Deputy Peace Corps Director in Venezuela. Before joining the Latin America Region office of the Peace Corps in 1961, he was a law student at Harvard, earning an LL.B. in 1961. He was granted a B.A. degree in economics from Wesleyan University, Middletown, Conn., in 1957, and also studied a year at the University of Würzburg, Germany. His wife is the former Christine Johnston (West Covina, Calif.), who was a Volunteer in El Salvador.

On the Cover

TOP—The arid Altiplano of Bolivia occupies a plateau averaging more than 12,000 feet above sea level between two Andean ranges, the Cordillera Oriental and Cordillera Occidental. The rugged Atliplano climate and poor farming conditions have forced the population, originally sustained by the rich tin mines, to migrate east. BOTTOM—The Alto Beni region, in the upper reaches of the fertile Amazon Valley, has become a resettlement area for migrants from the Altiplano. Volunteer Mickey Melragon (see story, page 11), talks with a family of colonists. —Photos by Paul Conklin.

Two young girls draw water from a town's new well, installed with the help of Volunteers after a typhoid epidemic had swept the small community.

Douglas Henderson, U.S. Ambassador to Bolivia, visits Volunteers working at Los Negros, a leper colony near Santa Cruz; from left are two embassy officials; Joyce Bowden (Dallas, Tex.); Mrs. Henderson; Irene Rodalewicz (Glenholden, Pa.); Dr. Nora Siles, colony director; the Ambassador; and Ed Lijewski (Minneapolis).

A young Indian girl and her brother wear knitted clothing in the rigorous climate of Bolivia's Altiplano. Indians, comprising 55 per cent of the population, are mostly rural farmers. Volunteers teach literacy courses, and work in health and agriculture in **barrios.**

PC Assists in Four Fields

By Jasin Edwards

The Peace Corps program in Bolivia is working in four basic areas—health, agriculture, colonization, and university instruction. As of mid-January, there were 235 Volunteers in the country.

The health program is the oldest of the four and like most programs in the Peace Corps it has undergone many changes. We have moved from curative health projects to a greater emphasis on preventive medicine, and had added community-development work. In mid-January there were 116 Volunteers working in health projects in practically all parts of Bolivia, from the Altiplano in the west, to Tarija in the south, and the Beni in the north. They have been working in latrine construction, nursing-aid education, well drilling, cooking-stove development, and in organization of Girl Scout troops, boys' clubs, civic-action committees, and young-adult groups. In addition they have undertaken construction of basketball courts and organization of teams, census-taking of a whole town, numbering of houses in two towns, and installation of portable water systems. In public-health campaigns in the Cochabamba area alone more than 4000 persons have been vaccinated.

Agricultural projects, currently involving 20 Volunteers and almost all in the Cochabamba Valley, have been administered by Heifer Project Inc., a nonprofit American organization which donates farm animals to underdeveloped countries. Colonization projects were first started in the Alto Beni and now have been assigned to this new kind of community development. The 51 Volunteers in the university project teach in five universities, with most of them teaching technical subjects such as physics, chemistry, and electronics, though a number are teaching in liberal-arts areas.

In the near future an extensive community-development program will place Volunteers with the Bolivian Development Corporation. Currently some 15 Volunteers along with 15 Bolivians are preparing to train 40 Bolivian *barrio* leaders on the Altiplano. The village leaders will be brought to a center at Belen and will be given a concentrated course in community development. After training they will return to their *barrios* and will act as counterparts to 40 Volunteers who will be training this spring at a U.S. university. Plans call for 80 more *barrio* leaders to be trained in the spring in the Cochabamba area, to work with 80 Volunteers scheduled to arrive in October.

Eventually we hope to have greater integration of the four areas of Volunteer involvement, so that the health, agriculture, and university Volunteers will be able to give technical backstopping to Volunteers working in rural and urban community development.

Jasin Edwards has been Peace Corps Director in Bolivia since last August, coming from Chile where he served as Deputy Peace Corps Director since April, 1963. Before going to Chile he was director of the New Mexico Council on Economic Education, based in Albuquerque, and from 1957 to 1959 he was employed as co-pilot for a Honduras airline. He was born in Brazito, N.M., in 1928, and went to public schools in San Diego, Calif., before attending New Mexico State University and the University of New Mexico, from which he holds a B.A. degree in English and economics, granted in 1962. He has also worked as a flight instructor, salesman, and farmer in New Mexico, as a company pilot in Mexico, and as a heavy-equipment operator in an Alaskan coal mine. He is married and has a four-year-old son.

Mixing cement for a chicken-shed floor, Denis Regan (New York City) works in Alto Beni re-

set
the

Surrounded by Bolivian family, Volunteer Doctor Dan Weintraub (New York City) kneels beside grandmother holding baby girl he delivered. The infant was given "Dan" as a middle name in doctor's honor.

Nancy Loft (Capron, Ill.) discusses hog-management practices with young 4-S Club member in El Paso, 11 miles northwest of Cochabamba in central Bolivia.

settlement project with farmers who moved there from the barren Altiplano (see story below).

Volunteers and Bolivians working on an Alto Beni road plan a next move, confronted by a sea of mud. Denis Regan faces camera, hands on hips.

Alto Beni—A New Life

By Denis Regan and Mickey Melragon

It has long been Bolivia's desire to link the lowlands, which comprise about two-thirds of the country, with the western plateau, which contains most of the population of nearly four million.

The lowlands would supply many things lacking on the barren Altiplano: water transport to export resources, good agricultural land, a fair climate, and room for expansion. Penetration roads have recently been pushed through the main bulk of the Cordillera Oriental, the eastern extent of the western plateau, and have entered the fertile foothill valleys approaching the great open plain.

Migration from the Altiplano along these roads is increasing—people are escaping the overcrowded plateau and have wandered along the roads, slashing out hillside plots to grow bananas, yucca, corn, and rice. As the roads advance, new towns spring up. Caranavi, 64 miles northeast of La Paz and once at the end of the road, has grown from a small village to a population of more than 10,000 in a few short years.

Forty miles beyond Caranavi is located the Alto Beni project, in a subtropical region at the far corner of La Paz Province on the Alto Beni River. The project has been designed by the Bolivian Development Corporation (CBF) to give resettlement assistance, direction, and seedlings in order to offer migrants more than subsistence agriculture.

CBF, a government agency, has set as its goal the maintenance of five years of subsistence-level agriculture until cocoa, coffee, and citrus plantings can take hold and provide marketable crops.

Peace Corps Volunteers were assigned to help the CBF technical staff in agriculture, construction, architecture, and social work.

When we arrived in February, 1963, 500 families had been settled in the area, all within the past 18 months. Agriculture had barely reached subsistence level, and few seedlings had been distributed. Our main problem was in trying to apply community-development practices in an environment where communities didn't exist, where people for the most part were strangers to one another, and where the idea of a permanent-plant agriculture was difficult to instill.

I think sometimes they didn't believe a cocoa plant would support them, as it represented a complete change from their old customs of raising potatoes; they were not familiar with the cocoa plant and had little faith in it. Naturally they were more concerned with immediate food needs—rice, bananas, corn, and yucca.

We began with projects which would directly benefit the colonizers. Three Volunteers built seven miles of access road into farms, using a borrowed road-service tractor. Three others started a project to raise and distribute chickens and pigs. Two Volunteer engineers and a draftsman took over construction of the main CBF camp.

But none of these projects involved the colonists themselves in self-help community action. Shortly, however, a reduction of the CBF staff put us in administrative jobs, and we sought to bring the people into the programs. During the last six months of our assignment we initiated community-run nurseries, teaching the settlers to care for coffee and cocoa plants. We also began an extension program, working with the better farmers to spread good agricultural practices.

After a year of extension work, the people in the Alto Beni project are grafting cocoa and citrus trees. In another part of the settlement, a latrine program was begun, and in another area brick kilns were established. Water systems and a road-maintenance program were also started.

I would rate the Alto Beni project as a mixed success, however, for a number of reasons. In the beginning we were not conscious of the delicate line between doing things *for* the people and doing things *with* the people, nor were we fully aware of the best precepts of community action whereby the Volunteer organizes human, rather than material, resources. And in our idealism, we thought that energy and enthusiasm alone could lead to success when other positive factors were lacking.

Results Largely Material

Now we know that the colonists must realize that change is up to them, and through their participation in the programs we hope to erase the idea that Volunteers and the CBF can take care of all their problems and supply all their needs. So far the results of our work in the Alto Beni have been largely material; we have had only partial success in changing attitudes and ideas. The

region has advanced economically, but the communities are still not self-reliant. We have begun, however, and there is hope the Alto Beni project may provide an answer to one of Bolivia's primary problems.

Mickey Melragon, of Columbus, O., takes up new duties this month as an Associate Peace Corps Director in Bolivia, following the completion of his Volunteer service. Before he joined the Peace Corps he studied architecture at Ohio State University, and has worked as a draftsman.

Denis Regan, of New York City, recently completed his Peace Corps service after extending his tour in Bolivia an extra month. He holds a B.A. degree in history, granted by the University of Virginia in 1962.

'Gracias, Señor Gringo'

By Erich Smith

After a day of helping a dairy farmer balance a feed ration for his cows, I was going to take the train home—my first train ride here. I arrived at the station 10 minutes before the train was to leave and found there were no second-class tickets left—I would have to pay the first-class fare of 2 pesos (16 U.S. cents). I bought my ticket and entered the train at a car with many empty seats.

Soon a bell rang, indicating imminent departure—or so I thought. From the window I watched a woman trying to board with a baby strapped to her chest, a large package lashed to her back, and a basket of vegetables in each hand. I got off to lend her a hand, and the train promptly started rolling. Scrambling back on, the woman I had assisted explained that the bell meant the train was then open to all comers at half the regular fare. I stood for nine miles to my stop.

The next day I boarded a *rapido*—a ton-and-a-half truck with board seats—for the remainder of the trip. I sat next to a fat woman who spoke continuously to me in Quechua, the local Indian dialect. My Spanish being of no assistance, I tried to explain I didn't understand. She then pulled a bundle off her back and handed it to me. It was her baby, about a month old.

All kinds of thoughts raced through my mind: Is it a present? What will the Peace Corps in Washington say when they hear about this? Will this woman's feelings be hurt if I refuse the baby? If I don't refuse, what will I do with him—or her? While I pondered, she removed her top three blouses and prepared to give the baby supper. She motioned to give the infant back to her, to my relief, and finally said three words in Spanish: *"Gracias, señor gringo."*

Erich Smith, of Cherry Valley, N.Y., spent his first year in Bolivia setting up a dairy-record program in the Cochabamba Valley with seven other Volunteers. Recently he has been working on a system of dairy-cattle registration, and has re-enlisted for another two-year term in the Peace Corps. He attended Cornell University and Cobleskill (N.Y.) Agricultural and Technological School, majoring in animal husbandry.

An Idealist Comes To Villa Charcas

By Ed Chiera

The old city of Sucre, the constitutional capital of Bolivia, is a community of 60,000 people located in a subtropical region of this Latin American republic. I arrived here in January, 1964, ready to go to work.

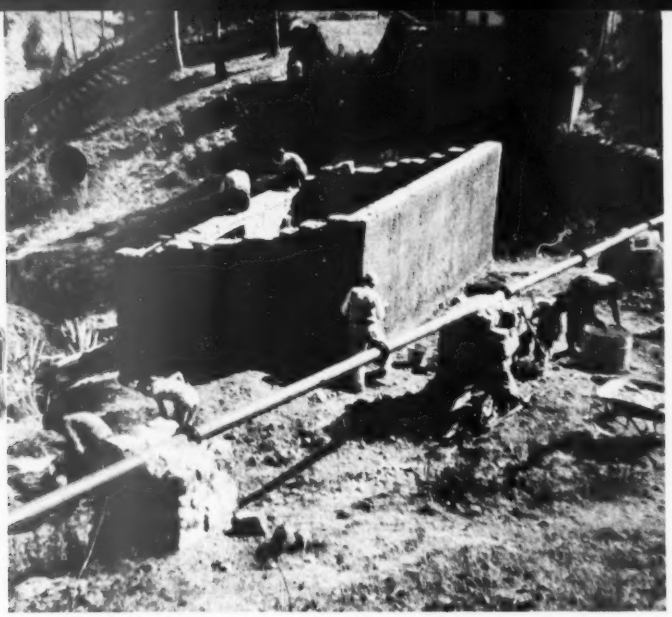
After a few weeks of being shown around the city by departing Volunteers, I realized there was no job waiting for me to take over. Remembering that training maxim which holds that Volunteers must be resourceful and imaginative, and that often they create their own jobs, I arrived at the idea of starting a community-education program in the neighborhoods of Sucre, patterned after that of the Puerto Rican Department of Public Instruction, which I had worked with during training.

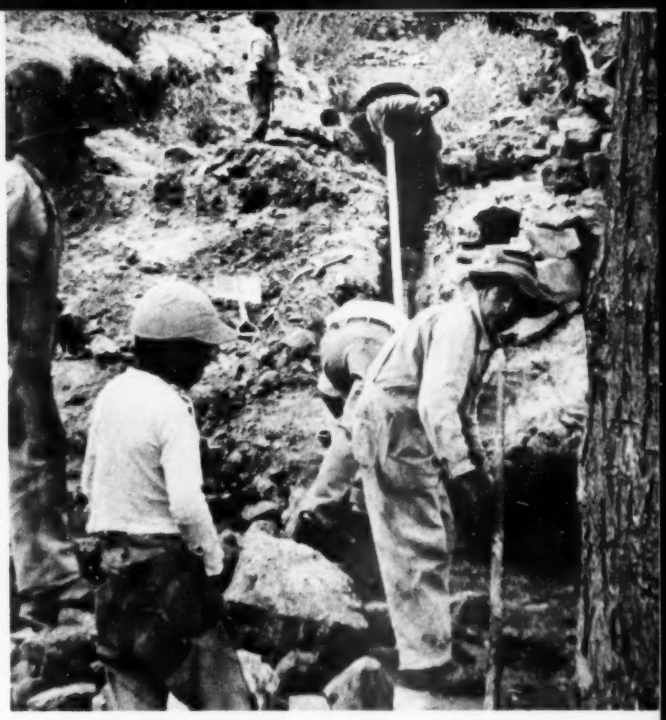
One day I was introduced to Angel Paniagua, a medical student at the local university, who helped me make initial contact with the people of Villa Charcas.

As we walked up to the *barrio*, Angel told me its brief history. It was a newly inhabited area; the people of the neighborhood were mainly masons and day-laborers; they lived in one-room adobe houses; a family's average annual income was a hundred dollars, and so forth. What I found especially interesting was that several years back the people had formed a neighborhood council on their own initiative. They had started on community-development projects relying solely upon their own voluntary efforts

Erich Smith and Bolivian co-worker run laboratory check on milk butterfat content at PIL dairy plant in Cochabamba.

Holstein bull calf is unloaded from plane by Volunteers and Bolivians for the Heifer Project breed-improvement program.





Construction of a public shower building (above) was third self-help project of Villa Charcas, where Ed Chiera served. Installation of water system (right) was a project initiated by the people of San José with help from Volunteer Art Hansen.

and cash contributions. Even though this self-help project failed, after the initial burst of enthusiasm waned, at least they had tried, and that was an encouraging sign.

Don Román, president of the neighborhood council, greeted me warmly. When he heard that I had come to Sucre to work with the people of the *barrios*, he said, "We have many problems, *señor*. The people are indifferent. But with your guidance, we can overcome this."

After Don Román had showed us around the neighborhood and explained its problems, I accepted his invitation to attend a council meeting that was scheduled the next week. Angel and I then walked back to the center of town and stopped at a sidewalk cafe for a cup of Bolivian espresso coffee. As we sat down at a small table, some of Angel's friends came over to meet this new *gringo*. They were amused at my *barrio* development plan.

One student argued, "You're wasting your time, Eduardo. Those people don't know what their problems are and don't care. Of course, you're an American with a lot of money, so perhaps you can build them a better community."

These words infuriated me, but I controlled my anger and told him, "These people do know what their problems are and they care. Naturally, they don't view such things as the lack of latrines or poor nutrition as problems as we see them. But if these people are going to take pride in their neighborhood, they will have to deal with these needs as they themselves sense them. The right to decide what is 'good' for their community is theirs, not ours. Furthermore, as an American, I will not obtain outside aid. If the people cannot resolve their problems with their own material resources and with their own hands, the task will not be done."

The student laughed saying, "You *gringos* are too idealistic. No one can work with those Indians."

Maybe I was too idealistic, but I had to prove him wrong.

For months I attended council meetings in Villa Charcas. The neighbors discussed and planned how they would improve their community, but nothing came of it. I patiently guided them towards discussing one small project, the installation of a first-aid station. Monica Shutts (West Palm Beach, Fla.), who also attended those meetings, suggested that they have a raffle to raise money for the drugs and medicine cabinet. The neighbors accepted the idea and decided to hold the raffle on the saint's day of the *barrio*. The first prize was a baby pig; other prizes were a few hens, some household brushes that a blind man in the neighborhood made in his small shop, and some ceramic pictures.

Raffle a Big Success

Everyone in the *barrio* bought chances, and on the day of the raffle they anxiously awaited to see who would win the pig. The blind man's son won the first prize, and with a big grin, he carried the squealing animal back to his father's adobe hut.

The raffle was a big success, not only because the neighborhood had raised twice the amount of money that was needed for the installation, but primarily because a new community spirit had arisen. After a short while the first-aid station was completed. The result was that Villa Charcas had accomplished its first self-help project.

About that time, two new Volunteers —Art Hansen (Clinton, Iowa) and Tina Hughes (Culver, Ind.)—joined us. Art started work in San José, a *barrio* mainly inhabited by carpenters and their families. In a few months, he got the people to solve their principal problem, the lack of public water. Feeling the competition from Villa Charcas which had now completed its second self-help project, the installation of public water faucets, and had started on its third project, the construction of a public showers building, the residents of San José raised funds among themselves to buy pipe and install a water system. Other *barrios* followed suit. After several months of meetings that were conducted in the Quechua dialect, the citizens of Avenida de Ejército united to repair a small chapel. San Cristobal built a well to supply all of its 32 families with water.

Our work was countering the skepticism shown by the aristocratic sector of Sucre's society. The community-education program had grown to include many Bolivian organizations. We now had public-health classes, recreation, credit unions, 4-H Clubs, community-development films, and literacy classes. All of these were being integrated into the daily lives of the *barrio* people. We may have been idealistic *gringos*, but it is possible to work with "those Indians."

Ed Chiera, of Lakeville, Conn., graduated from Hobart College, Geneva, N.Y., in 1963 with a B.A. in psychology.

At left, Volunteer Michael Bloom (Toms River, N. J.) talks about rabbit culture with members of El Paso 4-S club. Above, Volunteer Vernon Risty (Branden, S. D.) and 4-S members inspect White Pekin ducks contributed by Heifer Project.

Heifer Helps Cochabamba

By Donald Schultz

It was not too long ago that the Cochabamba valley was known as the bread-basket of Bolivia. Although the agrarian reform of 1952 brought land to the people of the valley, at the same time it brought a multitude of agricultural problems. Large land holdings had been broken up into small units. Farmers who had been serfs found themselves with the responsibility of making their small farms productive. Many of them were uneducated and illiterate, and technical help was scarce. By 1962, even though the valley still led the rest of the nation in the production of most grains, garden crops, and dairy production, agricultural methods were still primitive. As over much of the Andes, the ox-drawn wooden plow and the Indian milking with her baby tied to her back are still common sights. The tremendous agricultural potential of the valley brought the Bolivian government to ask in 1962 for the Peace Corps. To administer the program, the Peace Corps contracted with the Heifer Project Inc., a worldwide, nonprofit organization which distributes livestock and poultry to areas where agricultural assistance is needed. That summer a group of men with backgrounds in agriculture entered training at Arizona State University. In November, 1962, 18 Volunteers arrived in Cochabamba.

The program in the Department of Cochabamba was twofold: to assist the government-owned Planta Industrializadora de Leche (PIL) dairy extension-program and to assist the National Extension Service. Eleven Volunteers assisted the PIL program in an effort to increase milk quality and production in the valley. The seven other Volunteers acted as counterparts to the extension agents in an attempt to improve general agricultural methods. For its part, the Heifer Project, along with providing administrative and technical supervision, promised to supply high-quality breeds of animals and seeds for 4-S Clubs, agricultural schools and missions, and Volunteer-sponsored animal projects. The animal program was designed primarily to improve the breeds of animals now in the valley, to increase the economic standard of farm families, and to provide an educational program in the care and feeding of animals.

Now, two years later, the first group of Heifer-contract Volunteers and their coordinator have returned home. What has been done? What were the results? Was it worth it?

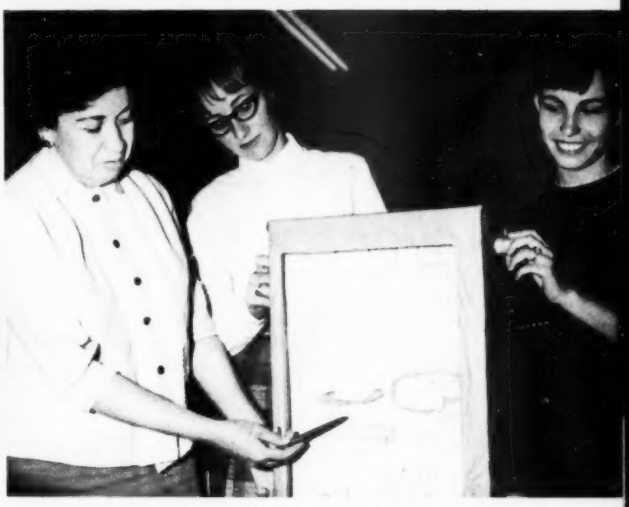
In a broad view, I would say it was well worth it and that much has been done. It is hard to sum up the successes or failures of a project, especially one of this nature. The title of the project itself implies diligence, toil, and long hours, where net results are difficult to assess and one never really knows the total accomplishments. The Volunteers with the PIL program, for example, were up at 3 o'clock every morning for a full month working on milk testing before receiving a four-day break, then returned to the same routine. The results were slow and often invisible. The boys in agricultural extension also spent long hours, often with little to show for their time in a concrete sense.

The success of the project can be proved by the attitude of the Bolivians themselves. The general attitude, the friendship, and the industriousness of the Volunteers won the respect of the people of Cochabamba. Contributing greatly to the success of the project were Heifer Representative Claude Wolfe and his wife, June. They were known and liked throughout the valley and their hard work, sincerity, and genuine friendship will always remain in the hearts of the Cochabambinos.

The key indication of the success of the project was the strong request by the Bolivian government for a replacement group. With this plea in mind, the Peace Corps again contracted with Heifer Project Inc. for another agricultural group, this time to include girls as well to work as counterparts to the Extension Service home-demonstration agents. Twenty new Volunteers arrived in Bolivia last October; fourteen were assigned to agricultural extension and six to the PIL dairy extension-program.

Don Schultz, of Burlington, Ia., is Heifer Project representative for the Peace Corps-Heifer program in Bolivia. He holds a B.S. degree in animal husbandry from Colorado State University, granted in 1956, and an M.A. in Latin American studies from Mexico City College, granted in 1959. He joined Heifer Project in 1959 and served in Ecuador until 1962, when he joined the program in Bolivia. In February, 1963, he married Sara Louise Foley (Burger, Pa.), a former Volunteer who served in Ecuador. They have one son.

Ken Rustad (Choteau, Mont.) discusses the advantages of a metal plow during town meeting in Tiquipaya, Cochabamba.



Sharon Von Euw (Chino, Calif.), center, assists in demonstration of dairy products for women of Tiraque, Cochabamba.

Sucre University Adds Technical Arts

By Lorrain Giddings

The university in Sucre, the renowned University of San Francisco Xavier, was founded by a Jesuit priest in 1624, 86 years after the founding of the city. The institution, today considered the oldest university in South America, is largely responsible for the continental and worldwide reputation of Sucre. In its earliest days, the university's emphasis was on religion, but it later became known for law and medicine. Now the university has a wide variety of faculties and departments, but until three years ago, it had no technical schools.

Peace Corps Volunteers are presently serving as teachers and assistants in the faculty of medicine and schools of language, fine arts, nursing, chemical engineering, and the normal school.

Three Volunteers, including myself, are working full time and one part-time in the new school of chemical engineering. This fact is related to the need which created the school. Throughout Sucre's history, humanities and medical arts have been emphasized to the neglect of technology. To help cure the lack of skilled technicians and income-producing industries in the city and provide more opportunities for the area's youth, the chemical-engineering school was founded in 1961.

The lack of industry in Sucre also signalled the severe shortage of professional technical people to teach in the local schools. The Peace Corps was asked to help ease the situation, and at present four Volunteers serve as physicist, chemical engineer, microbiologist, and chemistry teacher in the school. There appears to be a need for more technical assistance in the future.

There are few problems of Volunteer acceptance among Bolivian students. We are primarily concerned with problems arising from the lack of technical equipment used as teaching aids and the need of additional space to build a new school. We are attacking some problems by introducing self-help projects, such as the construction of laboratory apparatus used in the classroom, and the construction of laboratory buildings. Other problems, such as finding more campus land and getting a larger budget, are being solved by the university itself, as the school matures and shows its standard of education and value to the community.

An original motive for the technical school, to stimulate Sucre's industrial development and thereby create new opportunities for its young people, promises to produce results soon. A new technical environment is also leading to an awareness of the untapped natural resources of the region.

Volunteers are working on several projects which should develop into small industries in a few years. During the recent two-month summer vacation, we taught student remedial programs, spe-

In patio of law school at university in Sucre, Bill Gargaro (Vicksburg, Miss.), a physics and math instructor, talks with students. Four Volunteers, including Gargaro and Lorrain Giddings (story at left) are assigned to the university. Gargaro is a 1960 graduate of Mississippi State University, holding a B.S. in physics.

cial pre-engineering courses, summer courses for grammar- and high-school students, and worked on our equipment-construction program. We also helped Volunteers engaged in community development by coaching in summer sports programs and by supplying technical assistance to a number of barrio projects.

Lorrain Giddings (Nashville, Tenn.) holds three degrees from Vanderbilt University—he earned a B.A. in geology in 1951, an M.A. in chemistry in 1955, and a Ph.D. in chemistry in 1960. Before joining the Peace Corps he was engaged in molecular spectroscopy research.

Load-extension readings are taken on a spring during experiment in physics class taught by Stephen Stark (Tallahassee, Fla.) at University of San Andres, La Paz.

'Little by Little, You Understand'

By Monica Shutts

Looking back on my first year in the Peace Corps, I can define periods through which most Volunteers must pass. First there is the time of trial when it is a struggle to understand the language. This is the most difficult time, for there are so many things you would like to say and do, but can't for the lack of communication.

In a few months, little by little, you begin to understand, and with this gain an understanding of the people themselves—their thoughts, their hopes, their sorrows and joys. These first months are adjustment months, both physically and psychologically. Only after this initial period can you really begin to work, for only then can you win the confidence of the people.

In reviewing my past seven months in Sucre, I can see that I have learned more from the Bolivians than they have learned from me. It has been, in fact, a cultural exchange. If we don't accomplish anything more than that, it will have been enough. I have seen bitter anti-Americans begin to take an interest in our Peace Corps programs, and eventually join in. I have seen the bad impressions left by tourists and American contractors effectively countered.

Most of all, we ourselves have changed. We came here full of misconceptions and misgivings, and have encountered a warm and wonderful people. They have taught us patience, charity, and self-esteem. We have learned from them you don't have to have a car or money to be happy. They show a simple, sincere love of life and neighbor, a deep and compelling gratitude for enough food and a place to sleep. Our values are complicated, theirs are simple. Another day of life, a few moments with good friends, that's all they ask. Is there any one of us who would not feel humble in their presence?

We have come here to serve our country as well as theirs, and we are. The things we will take back will be of great benefit to us and America for years to come. Never have I felt closer to my country, nor so cherished the principles for which she stands. Only now do I fully understand what we have in the United States—the precious gift given us by our forefathers.

For all we have learned, we have also contributed. The most important thing we will leave behind is not visible; it is an idea—the idea that there is dignity in work and ambition, and satisfaction in doing for yourself. If we leave them with just one thing—some self-confidence —it will be more than worth the time we spend here.

Gayle Standring (San Jose, Calif.), here helping a student nurse take blood pressure, recently completed service as a nursing instructor in a La Paz hospital.

Monica Shutts, of Homestead, Fla., earned an R.N. cap at St. Mary's Hospital, West Palm Beach, Fla., in September, 1961, and studied for a year and a half at the University of Miami in a pre-medical program. She has been working in a Sucre hospital and teaching public-health nursing to fourth-year nursing students.

'When the Right Hand Washes the Left'

A Volunteer who served in Nigeria looks back on his Peace Corps experience

By David Schickele

The favorite parlor sport during the Peace Corps training program was making up cocky answers to a question that was put to us 17 times a day by the professional and idle curious alike: Why did you join the Peace Corps? To the Peace Corps training official, who held the power of deciding our futures, we answered that we wanted to help make the world a better place in which to live; but to others we were perhaps more truthful in talking about poker debts or a feeling that the Bronx Zoo wasn't enough. We resented the question because we sensed it could be answered well only in retrospect. We had no idea exactly what we were getting into, and it was less painful to be facetious than to repeat the idealistic clichés to which the question was always a veiled invitation.

I am now what is known as an ex-Volunteer (there seems to be some diffidence about the word "veteran"), having spent 20 months teaching at the University of Nigeria at Nsukka in West Africa. And now I am ready to answer the question.

My life at Nsukka bore little resemblance to the publicized image of Peace Corps stoicism—the straw mat and kerosene lamp syndrome. The university, though 50 miles from anything that could be called a metropolis, was a large international community unto itself, full of Englishmen, Indians, Pakistani, Germans, Americans, and, of course, Nigerians. I lived in a single room in a student dormitory, a modern if treacherous building with running water at least four days a week and electricity when the weather was good. I ate primarily Western food in a cafeteria. I owned a little motorcycle and did my share of traveling and roughing it, but the bulk of my life was little different from university life in the States, with a few important exceptions.

In the first place, the university was only a year old when I arrived, and a spirit of improvisation was required at all times and in all areas, particularly the teaching of literature without books. The library was still pretty much a shell, and ordered books took a minimum of six weeks to arrive if one was lucky, and I never talked to anyone who was. The happier side of this frantic coin was that in the absence of organization many of us had practically unlimited freedom in what and how we were to teach, and we made up our courses as we went along according to what materials were available and our sense of what the students needed. This was a tricky freedom which I still blame, in my weaker moments, for my worst mistakes; but it allowed an organic approach to the pursuit of an idea with all its nooks and crannies, an approach long overdue for students trained in the unquestioning acceptance of rigid syllabi.

The longer I was there the more I became involved with a nucleus of students, and the weaker became the impulse to disappear over the weekend on my motorcycle in search of external adventure. My social and professional lives slowly fused into one and the same thing. I shared an office with another Volunteer, and we were there almost every evening from after supper until late at night, preparing classes and talking to students, who learned that we were always available for help in their work or just bulling around. . . . We sponsored poetry and short-story contests and founded a literary club which was the liveliest and most enjoyable organization I've ever belonged to, joyfully subject to the imperative of which all remote areas have the advantage: if you want to see a Chekhov play, you have to put it on yourself.

In some ways I was more alive intellectually at Nsukka than I was at Swarthmore, due in part to the fact that I worked much harder at Nsukka, I'm afraid, than I did at Swarthmore, and to the fact that one learns more from teaching than from studying. But principally it has to do with the kind of perspective necessary in the teaching of Western literature to a people of a different tradition, and the empathy and curiosity necessary in teaching African literature to Africans. It is always an intellectual experience to cross cultural boundaries.

At the most elementary level, it is a challenge to separate thought from mechanics in the work of students who are not writing in their native language. Take, for example, the following paragraph, written, I would emphasize, not by a university student, but by a cleaning man at the university in a special course:

TITLE:

> I enjoy certain tasks in my work but others are not so enjoyable.
>
> It sings a melody in my poor mind, when a friend came to me and said that: I enjoy certain tasks in my work, but others are not so enjoyable. I laughed and called him by his name, then I asked him what is the task in your work. He answered me and then added, for a period of five years, I have being seriously considering what to do to assist his self as an orphan, in this field of provision. That he should never play with the task of his work. But others who are not so enjoyable could not understand the bitterness to his orphanship. He said to those who are not so enjoyable that they have no bounding which hangs their thoughts in a dark room.

I regard this passage with joy, not to say a little awe, but beneath its exotic and largely unconscious poetic appeal

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Since he completed his Peace Corps service in Nigeria, David Schickele has been living in Stinson Beach, Calif. He is working for an independent producer of motion pictures, John Korty, as an associate director; the company is currently preparing a documentary on farm-labor housing in California, and is also shooting a feature-length drama. Before joining the Peace Corps in 1961, Schickele worked as a free-lance violinist, at times with the Robert Shaw Chorale, Radio City Music Hall, RCA Victor Records, and the Manhattan Concert Orchestra, all in New York City; he also worked as a film editor with a New York firm. Born in Ames, Ia., he grew up in Fargo, N.D., and attended Swarthmore (Pa.) College, earning a B.A. in English in 1958. His article is reprinted from the Swarthmore College Bulletin.

there is a man trying to say something important, blown about in the wilderness of an unfamiliar language by the influences of the King James Version and the vernacular proverb. Where writing like this is concerned, it is impossible to be a Guardian of Good Grammar; one must try to confront the roots of language—the relationship between thought and word, with all the problems of extraneous influences and, in many cases, translation from a native tongue.

They Spoke What Was in Their Heads

At another level, the intellectual excitement came from a kind of freshness of thought and expression in minds that have not become trapped by scholastic conventions, or the fear of them. I remember times at Swarthmore when I kept a question or thought to myself because I feared it might be in some way intellectually out of line. But most of my Nsukka students had no idea what was in or out of line, what was a cliché and what was not, what critical attitudes were forbidden or encouraged (though I did my share, I confess, of forbidding and encouraging). They were not at all calculating, in a social sense, in their thought: They spoke what was in their heads, with the result that discussion had a lively, unadulterated, and personal quality which I found a relief from the more sophisticated but less spontaneously sincere manner of many young American intellectuals. It was also a little infuriating at times. I am, after all, a product of my own culture. But one has only to look at a 1908 *Phoenix* (the Swarthmore student newspaper) to realize how much sophistication is a thing of style and fashion, and how little any one fashion exhausts the possible ways in which the world can be confronted and apprehended.

In Nigeria, literature became the line of commerce between me and my students as people, a common interest and prime mover in the coming together of white American and black African. Ours was a dialogue between equals, articulate representatives of two articulate and in many ways opposing heritages. Because literature deals more directly with life than other art forms, through it I began to know Nigeria as a country and my students as friends. An idealized case history might read something like this: A student brings me a story he has written, perhaps autobiographical, about life in his village. I harrumph my way through a number of formal criticisms, and start asking questions about customs in his village that have a bearing on the story. Soon we are exchanging childhood reminiscences or talking about girls over a bottle of beer. Eventually we travel together to his home, where I meet his family and live in his house. And then what began, perhaps, as a rather bookish interest in comparative culture becomes a real involvement in that culture, so that each new insight does not merely add to one's store of knowledge, but carries the power of giving pain or pleasure. If there is any lesson in this, it is simply that no real intellectual understanding can exist without a sense of identification at some deeper level. I think this is what the Peace Corps, when it is lucky, accomplishes.

This sense of identification is not a mysterious thing. Once at Nsukka, after struggling to explain the social and intellectual background of some classic Western literature, I began teaching a modern Nigerian novel, Achege's *No Longer At Ease*. I was struck by the concreteness of the first comments from the class: "That place where the Lagos taxi driver runs over the dog because he thinks it's good luck . . . it's really like that. . . ." It seems that the joy of simple recognition in art is more than an accidental attribute—not the recognition of universals, but of dogs and taxicabs. Before going to Africa I read another book by Achebe, *Things Fall Apart*. I enjoyed it, and was glad to learn something about Ibo culture, but I thought it a mediocre work of art. I read the book again at the end of my stay in Nigeria and suddenly found it an exceptional work of art. It was no longer a cultural document, but a book about trees I had climbed and houses I had visited in. It is not that I now ignored artistic defects through sentimentality, but that my empathy revealed artistic virtues that had previously been hidden from me.

We in America know too much about the rest of the world. Subjected to a constant barrage of information from books, TV, photographers, we know how Eskimos catch bears and how people come of age in Samoa. We gather our images of the whole world around us and succumb to the illusion of being cosmopolitan. We study comparative literature and read books like *Zen and The Art of Archery* and think of ourselves as citizens of the world, when actually vast reading is simply the hallmark of our parochialism. No matter how many Yoga kicks we go on, we still interpret everything through the pattern of our own American existence and intellectual traditions, gleaning only disembodied ideas from other cultures.

If, as the critics have it, ideas are inseparable from their style of expression, it is equally true, in the cultural sense, that ideas are inseparable from the manner and place in which they are lived. This, to me, is the meaning of the Peace Corps as a new frontier. It is the call to go, not where man has never been before, but where he has lived differently, the call to experience firsthand the intricacies of a different culture, to understand from the inside rather than the outside, and to test the limits of one's own way of life against another in the same manner as the original pioneer tested the limits of his endurance against the elements. This is perhaps an impossible ideal, surely impossible in the narrow scope of two years; but it was an adventure, just the same. It was an adventure to realize, for instance, to what extent irony is an attribute, even a condition, of Western life and thought, and to live for nearly two years in a society in which irony, as a force, is practically nonexistent. But that is too complex a thing to get started on right now.

Hundreds of 23-Year-Old Spies

Life at Nsukka was not always the easiest thing in the world, and the friendships I talk of so cavalierly were not the work of a day. Our group arrived at Nsukka shortly after the Peace Corps' first big publicity break, the famous Post Card Incident, which was still very much on Nigerian minds. We were always treated with a sense of natural friendliness and hospitality, but there was also quite a bit of understandable mistrust. Nigeria became a nation only in 1960, and the present university generation is one bred on the struggle for independence and the appropriate slogans and attitudes. I tended to feel guilty rather than defensive, except when the accusations were patently ridiculous, such as the idea that we were all master spies—hundreds of 23-year-old master spies—or when facts were purposefully ignored, as in the statement that the Peace Corps was run by the CIA. America is a large, rich, powerful, feared, and envied nation; Nigeria is a new country naturally jealous of its independence and autonomy.

At Nsukka, David Schickele (left) poses with two Nigerian friends and fellow Volunteer Roger Landrum (Reed City, Mich.).

All things considered, I am a little amazed at the openness and frankness of our reception.

There were other problems. Many Nigerians have an overdeveloped sense of status and found it hard to believe that we were paid practically nothing. Many reasoned that because we lived in the dormitories with the students instead of in big houses as the rest of the faculty, we must be second-raters, or misfits that America was fobbing off on them. But insofar as we made names for ourselves as good teachers, and made ourselves accessible as people (something that few of my friends had ever known a white man to do), our eventual acceptance into the community was assured. Shortly after our arrival a petition circulated among the students asking the administration to dismiss the Peace Corps. Months later, student grievances erupted into a riot that forced the school to close down for more than two weeks, but in the long list of grievances, the Peace Corps was not now mentioned.

I do not wish to imply that we "won them over"; indeed, I think they won us over in the final analysis. It's just that the intrasigence of our preconceptions of ourselves and others gradually dissolved into a kind of affectionate confusion. Ideas often try to live a life of their own, independent of and separate from the people and objects with which they supposedly deal. In the intellect alone they are self-proliferating, like fungus under glass, without regard for what the weather is doing outside. But the kind of personal contact we had with Nigerians helped break up the false buttressing of formal thought, and when that happens, personal friction creates a warmth conducive to further understanding, and not a heat with which to light incendiary fires. A glass of beer can make the difference between fanatics and worthy opponents.

I was at first surprised by how little I felt the presence of any racial feeling in Nigeria. What little I did notice had a kind of second-hand quality, as if it were merely a principled identification with the American Negro, or a historical commitment. Though well-informed about civil rights events in the United States, most Nigerians I talked to showed little understanding of the state of mind of the American Negro as differentiated from themselves. Most Nigerians have had little contact with hardcore prejudice backed by social force. They have good reason to resent, sometimes to hate, the white man in Africa, but they have never been subjected, as a people, to the kind of daily and lifelong injustice that confronts the American Negro.

Racial feeling sometimes crops up in strange circumstances. A friend writes me, "Before Nsukka, the only whites I had ever known were reverend fathers in school who interpreted everything I did as a sure sign of fast-approaching eternal damnation. . . ." In Africa as in America all whites are, to a certain extent, guilty until proven innocent, but in a very short time we were joking about our respective colors with a freedom and levity which is not always possible in America. Color has its own pure power, too; and I soon felt ashamed of my chalky, pallid skin against the splendor of the African's.

Much has been written recently about the contradictory feelings of the Negro toward the white man—hating him, and yet buying facial creams to be more like him, and I think the same sort of contradictory relationship exists in Nigeria, but with a cultural rather than a racial basis. The African stands in a very delicate psychological position between Western industrial culture and his own. He is driven differently, the call to experience first hand the intricacies to a comparative evaluation and must build a society out of his decisions. America is not so much interested in changing as exporting its society; Nigeria is interested in change, and is of necessity much less parochial than ourselves in the sources of its inspiration.

The Only Thing That Cuts a Little Ice

"Africa caught between two world"—it is a cliché, but it is no joke. To the race problem it is at least possible to postulate an ideal resolution: racial equality and the elimination of intolerance. But in its cultural aspect—the struggle between African traditions and the heritage of the West—there is no indisputable resolution, not even in the mind. If I have learned anything from living in Nigeria, it is the unenviably complex and difficult position in which the young Nigerian finds himself; and if I have learned anything from the poems and stories written by my students, it is the incredible grace, honesty, and sometimes power with which many Nigerians are examining themselves, their past, and their future.

I don't know how friendship fits into all this, but somehow it does. My instincts revolt against the whole idea of having to prove, in some mechanistic or quantitative way, the value of the Peace Corps. If the aim is to help people, I understand that in the sense of the Ibo proverb which says that when the right hand washes the left hand, the right hand becomes clean also. E. M. Forster has said that "love is a great force in private life," but in public affairs, "it does not work. The fact is we can only love what we know personally, and we cannot know much. The only thing that cuts a little ice is affection, or the possibility of affection." I only know that when I am infuriated by some article in a Nigerian newspaper, I can summon up countless images of dusty cycle rides with Paul Okpokam, reading poetry with Glory Nwanodi, dancing and drinking palm wine with Gabriel Ogar, and it suddenly matters very much that I go beyond my annoyance to some kind of understanding. That my Nigerian friends trust me is no reason for them to trust Washington, or forgive Birmingham; but something is there which was not there before, and which the world is the better for having.

Career Opportunities

Each month, the Peace Corps Volunteer Career Information Service, a branch of the Division of Volunteer Support, sends to Volunteers a bulletin listing post-service career opportunities. Volunteers in their last year of service have been asked to send in registration cards (available from Representatives) in order to obtain individual assistance. Inquiries should be addressed to CIS in care of the Division of Volunteer Support, Peace Corps, Washington, D. C. 20525. Following is a selection from the current Career Opportunities Bulletin, which should be consulted for complete listings:

Education

University of Pittsburgh, School of Education has a graduate assistantship for a returning Volunteer, providing a stipend of $2850 for three trimesters, plus a tuition scholarship for three-quarters residency (9 trimester hours per term). The assistant will devote approximately 20 hours a week to research or other faculty-supervised activities. The school offers 40 other assistantships. Peace Corps applicants not chosen for the special assistantship will be considered in competition for the other awards. Requests for applications should be sent to the Office of Graduate Study, School of Education, 2717 Cathedral of Learning, University of Pittsburgh, Pittsburgh, Pa.

California State College at Long Beach offers a $100 scholarship to a returning Volunteer for study at the undergraduate or graduate level in any field. The application deadline is March 15. Apply to Clarence J. Bakken, Office of Financial Aids, California State College, Long Beach, Calif. 90804.

Rutgers University is setting aside a tuition scholarship for a Volunteer in the Graduate School of Social Work. Application deadline is April 15 for the 1965-66 academic year. Write to Werner W. Boehm, Dean, Graduate School of Social Work, Rutgers University, New Brunswick, N.J.

The Pratt Institute School of Architecture has renewed a scholarship program for returning Volunteers. Two half-tuition awards are available. The scholarships may be used for study leading to the degree of master-of-science in tropical architecture, master of architecture, or master-of-science in planning. Applicants for tropical architecture and graduate architecture must hold a bachelor-of-architecture degree and submit a portfolio. Individuals with degrees in liberal arts, architecture, engineering, landscape architecture, law, public administration, or the social sciences qualify for admittance to the program in planning. Write to Olindo Grossi, Dean, Pratt Institute, School of Architecture, Brooklyn 5, N.Y.

The Department of Social Welfare of the state of New York offers a special trainee plan for social work. The program includes orientation in a public child-welfare agency, one academic year of study in an accredited school of social work, and employment as a child-welfare caseworker. A scholarship amounting to payment of tuition and a twice-monthly payment of $163 is made in return for the trainee's promise to accept employment in a child-welfare agency in New York State for at least one year following professional education. One scholarship will be reserved for a returned Volunteer, and Volunteers can compete with other applicants for the remaining positions. Deadline is April 1. Write to the Bureau of Child Welfare, State Department of Social Welfare, 112 State St., Albany, N.Y.

Montana State College offers to Volunteers who trained on that campus a limited number of graduate fellowships in its International Co-operation Center. These fellowships are for study in the International Technical Training Program, directed to preparing Americans for technical services overseas. Fellowships are $1800 plus tuition, fees, and travel in connection with field projects in United States or abroad. Fellows whose wives participate actively in the program receive an additional allowance. Advanced study is available in agriculture, engineering, education, health education, home economics, and so forth. All applications should be completed by April 1. Address inquiries to John H. Pankey, Coordinator of International Programs. International Co-operation Center, Montana State College, Bozeman, Mont.

Claremont Graduate School, Claremont, Calif., conducts a high-school teacher-internship program which allows students to earn a salary teaching full-time while working for a credential. After obtaining a position in a co-operating school (approximate salary $5300), interns spend a summer in intensive preparation. Interns engage in a seminar one evening per week during their teaching year and unless previous graduate study has been undertaken, a second summer is devoted to work in a teaching specialty. They are then recommended to the state for a regular life-credential authorizing high-school teaching. Entrance requirements are a B.A. degree with strong liberal arts background, an academic major, roughly a B average, and willingness to obtain a master's degree. For further information write to Co-ordinator of Internship Programs, Harper Hall, Room 123, Claremont Graduate School, Claremont, Calif.

University of Wisconsin is offering undergraduate-tuition scholarships to Volunteers for 1965-66 at both the Madison and Milwaukee campuses. In all cases out-of-state tuition will be waived. On the Milwaukee campus the following graduate awards have been established: Teaching assistantship in Peace Corps Training Center at $2500 a year, for experts in area studies in Latin America, India, and Africa; assistantships in the newly created Institute on Human Relations at $2500 to $3000 a year; teaching assistantships, fellowships, and internships in the College of Letters and Science, carrying a stipend of $2500 to $3000; internships in the School of Social Work carrying a stipend of $200 per month for seven months; one fellowship in the Department of Urban Affairs for $2500 to $3000; research and teaching assistantships in the School of Education at a $2800 stipend; and a research assistantship in the University Extension Division for work in the adult-education program of the Institute for World Affairs Education at a $200 per month stipend. Volunteers should write Dean Donald Shea, International Studies and Programs, University of Wisconsin-Milwaukee, Wis. 53211, or Wallis Douma, Director of Student Financial Aids, University of Wisconsin, Madison, Wis.

Syracuse University, School of Social Work, has reserved a tuition scholarship for a returning Volunteer in social work. Application deadline is Aug. 1. Write to John R. Hartnett, Chairman, Admissions Committee, School of Social Work, 926 South Crouse Ave., Syracuse University, Syracuse, N.Y. 13210.

University of Rhode Island offers graduate fellowships for returning Volunteers, including tuition, registration fees, and a subsistence grant. The university offers master's programs in arts and sciences, engineering, business administration, home economics, pharmacy, oceanography, and library science; and doctoral programs in engineering, pharmacy, biological sciences, chemistry, and oceanography. Inquiries should be addressed to Peter H. Nash, Dean of the Graduate School, University of Rhode Island, Kingston, R.I.

State University College, Buffalo, N.Y., has designated two Peace Corps scholarships for study toward a bachelor's or master's degree. Volunteers should apply to Charles P. LaMorte, Dean, State University College, 1300 Elmwood Ave., Buffalo 22, N.Y.

University of Pittsburgh Graduate School of Public and International Affairs is offering five fellowships to returning Volunteers. Those with graduate-study credit or work experience may petition for advanced standing. The fellowships are available in several public-service fields: international and cross-cultural affairs; economic and social development; public administration; urban and regional planning; city management; urban development and renewal; and metropolitan studies. A Ph.D. program for advanced students is also offered. Volunteers may write Donald C. Stone, Dean, Graduate School of Public and International Affairs, University of Pittsburgh, Pittsburgh, Pa. 15213.

Teaching

Overseas Educational Service (OES) invites applications from Volunteers interested in returning to developing countries as university teachers. OES is recruiting for more than

Volunteers Around the World

OVERSEAS

Afghanistan	98
Bolivia	235
Brazil	547
British Honduras	48
Cameroon	106
Chile	266
Colombia	645
Costa Rica	44
Dominican Republic	112
Ecuador	340
El Salvador	50
Ethiopia	551
Gabon	36
Ghana	127
Guatemala	118
Guinea	66
Honduras	112
India	273
Indonesia	45
Iran	159
Ivory Coast	56
Jamaica	81
Kenya	75
Liberia	347
Malawi	229
Malaysia	366
Morocco	132
Nepal	122
Niger	45
Nigeria	640
Pakistan	178
Panama	144
Peru	441
Philippines	330
St. Lucia	14
Senegal	67
Sierra Leone	149
Somalia	58
Tanzania	319
Thailand	272
Togo	63
Tunisia	167
Turkey	319
Uganda	38
Uruguay	19
Venezuela	250

TRAINING

Costa Rica	61
Dominican Republic	49
El Salvador	36
India	39
Latin America	38
Liberia	47
Peru	63
Thailand	110
Turkey	30
TOTAL IN TRAINING	**473**
TOTAL OVERSEAS	**8899**
GRAND TOTAL	**9372**

Volunteers who have completed service: 3529. Figures as of Jan. 31, 1965.

100 positions in African universities, plus a few in Asia and Latin America. The major demands are in science and engineering. A few openings exist in all fields taught in African universities where English is the language of instruction. The normal contract is for two or three years. Positions are available at all teaching levels. A doctorate is normally required, although a master's degree is acceptable in a few cases. For further information write to Donald J. Eberly, Overseas Educational Service, 522 Fifth Ave., New York City.

Wappingers Falls, New York school system seeks English teachers. Located 5 miles south of Poughkeepsie and 60 miles north of New York City, the Wappingers Central Schools have a total enrollment of 2800 students in their junior- and senior-high schools. It is possible to simultaneously teach and make up education-course deficiencies at any of the nearby colleges (Vasser, N.Y.U., Columbia, or Yale). The beginning salary ranges from $5400 to $8500. Send credentials or a resumé to Dennis J. Hannan, Head, English Department, Roy C. Ketcham Senior High School, Wappingers Falls, N.Y.

Montgomery County Public Schools, Rockville, Md., anticipates a number of teaching vacancies for the academic year of 1965. Maryland teachers must possess a teaching certificate or hold a bachelor's degree from an accredited institution with at least 24 semester hours in a major field and 18 hours in a planned program of professional education. The starting salary for teachers with a bachelor's degree and no previous experience is $5200. Openings will be in elementary, special education, librarians, English, science, mathematics, and industrial arts. Write Department of Personnel, Montgomery County Public Schools, 850 North Washington St., Rockville, Md.

Savannah, Ga., Board of Public Education is seeking teachers for its school system. The system includes 42 elementary schools, 10 junior high schools, 6 senior high schools, and 2 trade and vocational schools. Volunteers may apply to R. C. Beeman, Director of Personnel, Board of Public Education, 208 Bull St., Savannah, Ga. 31401.

The National Association of Independent Schools has made available to CIS its listing of teaching positions open in independent schools. Copies may be obtained from CIS on request.

Government

Foreign Service and U.S.I.A. Exam filing deadline is March 15 for the May 1 exam. Volunteers interested in employment with the Foreign Service or U.S. Information Agency should apply now for the combined written examination. Booklets containing the application forms are available from Peace Corps Representatives and U.S. embassies or consulates. The exam is given twice yearly.

The Agency for International Development is interested in returning Volunteers who hold graduate degrees in economics, business administration or law, or who have comparable business experience, for consideration as loan officers in the Latin American area. Loan Officers are responsible for review, recommendation, and implementation on loan-assistance proposals. Positions would include approximately one year's training, and appropriate language instruction in Washington. Direct inquiries to Joseph Chittenden, Personnel Officer, Room 3906, Agency for International Development, Department of State, Washington, D. C. 20523.

The Federal Maritime Commission operates a 12- to 18-month training program for the position of regulation examiner. Volunteers with experience in major fields of transportation or educational background in the areas of economics, accounting, law, and business administration are encouraged to apply. The regulation examiner regulates and controls rates, services, practices, and agreements of common carriers by water, and the making of rules and regulations affecting shipping in the domestic and foreign trade. Those interested should write to Mrs. Scott, Federal Maritime Commission, Division of Personnel, 1321 H St. N.W., Washington, D. C. 20537.

The State of Alabama would like applications from returning Volunteers who are interested in further work in public service. Regular competitive examinations are given for psychologists, engineers, physicians and nurses, crane operators, and attorneys. Volunteers who are interested should write J. S. Frazer, Personnel Director, State of Alabama, Montgomery, Ala. 36014.

A Roster Prepared for Antipoverty Employment

A roster of Volunteers interested in employment with the federal and local agencies which will administer the President's antipoverty program is being prepared by the Peace Corps Volunteer Career Information Service.

To be listed on the roster, Volunteers should submit applications through the Career Information Service. Application blanks were carried in a recent C.I.S. Bulletin, and may also be obtained by writing to C.I.S., Peace Corps, Washington, D. C. 20525.

Employment is available in six programs:

- Community Action programs in cities, rural areas, and Indian reservations will offer jobs as teachers, literacy instructors, curriculum planners, recreational and vocational instructors, employment counselors, and also general community-development positions.
- Job Corps Rural Centers, enrolling young men from 16 to 22, will have positions for men as guidance counselors and basic education and conservation instructors. Peace Corps teaching experience, or a master's degree are required for employment.
- Job Corps Urban Centers for men will need instructors in vocational skills, physical education, and academic subjects.
- Job Corps Residential Centers for women will have employment opportunities for instructors in education, occupational training, home- and family-life education, health, the arts, recreation, and posts in guidance and counseling. Married couples, who would live at the centers, are especially encouraged to apply.
- Work-training programs, to develop work training under local nonprofit agencies for young men and women who live at home while attending courses, have employment openings similar to the Community Action programs.
- VISTA has staff openings for work with volunteers assigned with migrant-labor camps, Indian reservations, mental-health programs, and in U.S. trust territories. Some administrative positions are also available in program planning and development, selection and placement, training and volunteer support.

Other

WGBH-TV, an educational, noncommercial, television station in Boston, begins a producer-training program in June. Closely affiliated with educational institutions in the area as well as the Boston Symphony Orchestra, the Museum of Fine Arts, the Museum of Science, and the New England Conservatory of Music, WGBH encourages college graduates with a good liberal arts background to apply. Technical training and experience is not necessary. Salaries during the training program will generally be commensurate with those of other current training programs. Volunteers interested should apply to Robert L. Larsen, Program Manager. WGBH-TV, 125 Western Ave., Boston 34, Mass.

The University of INCCA in Bogotá, Colombia, a small, specialized graduate school in the social sciences, is looking for someone to fill the position of director of a special Teaching English as a Foreign Language project there. A Volunteer should have a good knowledge of Spanish and a master's degree or experience in TEFL or linguistics. Interested candidates should write Frank Barham, Assistant Director of Courses, Institute of Modern Language, 1322 18th St. N.W., Washington, D. C.

Catholic Relief Service—NCWC, a voluntary agency conducting programs of relief, community organization, and socio-economic development in more than 60 countries of Asia, Africa, and Latin America, has openings as program assistants, with opportunities for advancement to program directorships for men with experience in administration, finance, and social welfare. For positions in Africa, fluency in French is required, and for Latin America, fluency in Spanish. Further information and applications may be obtained through Catholic Relief Services—NCWC, 350 Fifth Ave., New York City 10000.

The Junior Village Volunteer Project financed by the National Institute of Mental Health in Washington, D. C., is looking for a child-development specialist who would supervise a child-study project. Peace Corps Volunteers with a background in child psychology and research or some social-work training are invited to write Ruth Sorkin, Director, Junior Village Volunteer Project, 4801 Nichols Ave. S.E., Washington, D. C.

Sciences and Arts Camps, Inc. operates summer camps for gifted children. At two residence camps 10- to 17-year-old boys and girls are exposed to exceptional teachers who assist them in broadening perspectives and fully utilizing their capabilities. The camps, of approximately 200 campers each, are located at Cummington, Mass., and Port Ewen, N.Y. Volunteers interested in teaching careers may wish to consider summer counseling opportunities with this nonprofit educational corporation. For information write to Sciences and Arts Camps, Inc., 48 West 48th St., New York City 10036.

University of New Mexico is establishing an intern program for Latin American education to help meet U. S. commitments under the Alliance for Progress. Interns will be placed on the staff of the university, then sent to Quito, Ecuador, in July, 1965, for eight weeks of orientation before starting an 18-month work assignment in a Latin American ministry of education, multinational planning office, or university. Interns will receive $600 a month, plus travel and housing allowances. Preference will be given to applicants with graduate degrees in education. For application forms, write the Director, Internships in Latin American Education, Room 108 Administration Bldg., University of New Mexico, Albuquerque, N.M. Deadline for applications is March 1, which may be extended for Volunteer applications.

Hercules Powder Company is expanding its international operations in the marketing of chemicals. The company invites applications from returning Volunteers. College training or experience in a field related to chemistry or agronomy is desirable. For additional information write to H. W. Turner, Personnel Department, Hercules Powder Company, Wilmington, Del. 19899.

Careers in World Affairs

Volunteers interested in exploring worldwide job opportunities may find useful a new 52-page directory on "Careers in World Affairs," published as a special feature of *Intercom*, handbook of the Foreign Policy Association.

The handbook is included in current Peace Corps booklockers and Career Libraries. Additional copies may be obtained by writing the Career Information Service, Division of Volunteer Support, Peace Corps, Washington, D.C. 20525.

Letters Examine 'Bland Volunteer'

(Continued from page 2)

this would certainly be the "wrong attitude" (and this is from personal experience). I wonder if John Kennedy could have passed selection?

Perhaps the Selection officials feel that this ability to play-act to a vaguely understood norm is a good criterion of "flexibility," but I submit the price is too heavy in good Volunteers. At any rate, the researchers in Selection might at least require that some of these "extreme people" be passed, following suggestions of the Representatives, to see how they actually do stack up in the field. I suspect their failure rate would be no higher than the average and their accomplishment rate considerably higher. It has always been the "extreme type" that changed our society by his perception and action, and we shouldn't deny him to the countries that need him.

LORRAIN GIDDINGS

Sucre, Bolivia

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TO THE VOLUNTEER:

The "Bland Volunteer" described in Mr. Berlew's article is, in the opinion of this writer, very likely to be typical of a majority of the Volunteers serving abroad today. There must be an underlying cause for this situation somewhere outside of the contributing factors listed in the article.

Part of the blame must be assigned to our increasingly bland society which, as it becomes more complex, puts an increased emphasis on the desirability of conformity as one of the prime attributes for success. This trend is certainly not reversed in the present methods of selection, training, and field administration of Peace Corps Volunteers. However, even with all of these rather negative influences, most Volunteers probably wouldn't be so bland if the agency could finally make up its collective mind as to whether the first duty of the Volunteer shall be to his job or to his image.

* * *

The Peace Corps' ambivalence regarding primary purpose, principal mission, chief fields of emphasis—call it what you will—must certainly hamper Representatives in the day-to-day operation of their projects. How can he properly evaluate or support the performance of his Volunteers unless he knows, positively and unequivocably, whether they are supposed to be attempting to solve problems (or at least causing the proper authorities to become aware of them) or merely learning how to live gracefully with these problems? After all, the bureaucrats in all the areas in which we work do the latter well and have been doing it, often for centuries. If the Representative decides to opt for image he will end up with a high drone percentage, the low esteem of some conscientious Volunteers and local officials and too many bland Volunteers. If he goes in too heavily for performance he is in for even more trouble since everyone from the training institution to the local empire-builder will be unhappy. Lacking clear and definite guide lines is it any wonder that the Representative may err occasionally in the direction which offers the fewest problems?

From another angle, and this again goes back to ambivalence at the top, if the agency really wants doers and not bland existers then it might be well if the Volunteers were treated as adults. The Big Brother system . . . may protect the virtue of a few susceptible females and the health of some drive-in Casanovas; it might even save a life now and then among the naïve or the stupid. One thing certain, however, is that it irritates and disgusts the remaining 98 per cent of the Volunteers. With Big Brother watching you, what can you be but bland?

Animated CARE Package?

It may well be that even the Peace Corps policy on in-country living allowances contributes to Volunteer blandness. If a Volunteer is to be something more than an interested and vaguely useful spectator during his tour of duty then he must be provided with all the tools necessary to enable him to do his job. Whether we like to admit it or not, money can often be a very useful tool. In many parts of the world there is nothing new about some mysterious power from the outside sending gifts and assistance to local communities. Without enough money to establish himself as an entity the Volunteer may soon lose his identity as a person and come to represent nothing more to the community than a sort of animated CARE package sent for them to exploit. None of this is intended to imply that allowances should be so lavish as to permit the Volunteer to bring his idea of the affluent society to the banks of Nameless Creek; but he should be provided with enough so that his social contacts need not be those of a mendicant. Present policy tends to close much of the host country power structure to contacts with the Volunteer on a social and personal basis; yet unless there is sympathy for and understanding of the Peace Corps and its aims among these people, its long-term chances for success are diminished.

To sum up, the typical Volunteer, having had little personal experience in the art of living and emeshed, often for the first time, in all the inanities of bureaucracy, both foreign and domestic, rather instinctively seeks some point of reference. He most often finds this point of reference in his concept of the Peace Corps. If it seems to him to have placed a high value on image, so, too, will he. He assumes, so to speak, the protective coloration of the organization and blends quietly into his environment. It is unfortunate and probably unnecessary that this color is a bland and insipid tint; but perhaps our society should share some of the blame since that same bland hue is the livery of limited success throughout the society which produced both the Volunteer and his organization. The Peace Corps has had its trial run and now is the time for a very critical re-examination of its product. If we exist primarily to provide pre-employment internships and to provide a very select segment of Young America with an antiseptic opportunity to observe modern societies being born and maybe to boil a little water at the birthing, then there is no real need for major changes in emphasis or direction. If, instead, it is our real purpose to come to grips with the problems which we face abroad then major changes must be made so that it will be easier for the Volunteer to be effective in his job.

ROBERT M. ROSS

Emporia, Kan.

The writer served as a Volunteer in British Honduras, working as a livestock specialist.

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TO THE VOLUNTEER:

Mr. Berlew omitted the most important factor—length of time abroad. From my experiences as a Volunteer in Peru, I believe 21 months is too short a period to carry through with community-development projects, or even begin to understand them well. The really committed Volunteer needs time to understand the language, time to experiment, time to feel confident in his actions, and finally time to make friends. Too often I have noticed Volunteers with a tremendous anxiety to finish their two years and go home with a plus on their career records. Perhaps this is where the "Bland" label applies most—these Volunteers are resigned to end their tours, "to get along quietly," and not to upset or get upset themselves.

RONALD F. ARIAS

Oceanside, Calif.

Problems of a 'Normal' Life

TO THE VOLUNTEER:

The problems of ex-Volunteers returning to a "normal" life here in the U.S. is a subject which I am convinced needs more study. Every returned Volunteer I have talked to has found readjustment to life in the U.S. a much more severe

problem than adjusting to his assignment overseas. And nearly all are talking about (if not seriously looking for) work in a foreign country.

Perhaps the biggest initial shock is that practically no one is really interested that you were in the Peace Corps in Africa. The general reaction seems to be: "OK, so you were away for a couple of years! But you have had the extreme good luck to come back in one piece and relative good health, so forget about those savages and their tribal feuds, and concentrate on the real problems of day-to-day living in this competitive society of ours. Tell me, do you really think we can pressure the boss into increasing our coffee breaks to 30 minutes?" To which my reaction is: "I don't want anything to do with this clod." Thus I find myself almost completely alone in an alien society.

When I first returned, I felt I had an obligation to tell a few people about Africa, but they are either not interested or are firmly convinced that their distorted fantasies are really closer to the truth than the line that I am spieling . . . I let it be known both locally and to Peace Corps Washington that I would be glad to give a short talk on the Peace Corps or Africa, anyplace, anytime on five minutes notice. I've been asked four times in a year and a half.

What is one supposed to do? You can't go around wearing a sign saying "I was a Peace Corps Volunteer" and hoping someone who is interested will see you. I have felt at times that perhaps I should be more aggressive in lining up speaking engagements for myself, but you can't force yourself on an uninterested public. Or should you? I would welcome suggestions as to what one should do to fulfill what I feel is my moral obligation "to inform the people and promote the Peace Corps."

ARTHUR E. YOUNG
University Park, N.M.

The writer served as a Volunteer in the first group to go to Tanganyika (now Tanzania). He is currently a graduate assistant in civil engineering at New Mexico State University.

A Modest Proposal

TO THE VOLUNTEER:

I note with pleasure the steady increase in quality of covers on THE PEACE CORPS VOLUNTEER. I was particularly charmed by the December issue.

There has occurred to me another way in which you could improve the overall attractiveness of the format. This would be to have in the center of the magazine a foldout photograph of a young Peace Corps lady, dressed as would be expected of tropical climates where most of us are stationed, suitable for removal and framing. This would not only aid in projecting the American personality abroad, but would assist Volunteers in providing a cheery atmosphere for their dwellings.

In all honesty, I must admit that the idea is not original with me. I have seen something like it in another magazine, although I am afraid its name escapes me at the moment. Whether original or not, however, I think such an innovation would add greatly to the appeal of your fine publication.

MICHAEL T. FIELD
Dunkwa-on-Ofrin, Ghana

□ □ □

TO THE VOLUNTEER:

Special thanks to Art Director Paul Reed and his staff for making THE PEACE CORPS VOLUNTEER into a damn good-looking magazine.

The girl on the cover of the December, 1964, edition is just too pretty. The whole picture is an absolute delight to the eye. I never thought before these new editions came out that I'd have a VOLUNTEER cover as a pin-up.

BOB MIKULEWICZ
Addis Ababa, Ethiopia

—Paul Reed and his staff (Charles Miller) thank you. The Volunteer on the December cover was Karen Lee Seufert of Hamburg, N. Y., a health worker in Rio de Janeiro. For another look, see the picture below.—Ed.

Ivory Coast Editorial

The following editorial appeared in the Peace Corps Ivory Coast publication, En Principe:

For all its success in selling itself to others, the Peace Corps remains remarkably unsure of itself. No one will deny that the organization's constant self-analysis is healthy or that it encourages new ideas. But I think it betrays at the same time a longing for a kind of virtuous perfection that is obviously incompatible with the world in which the Peace Corps must operate.

The latest manifestation of the Peace Corps identity crisis is the "Bland Volunteer" controversy discussed by F. Kingston Berlew in the December issue of THE VOLUNTEER.

* * *

Berlew marshals all the evidence offered for the theory including homogeneity of Peace Corps applicants, increasingly conservative selection procedures, the tendency to see the Peace Corps as a logical step in a career, and the "routinization" of Peace Corps procedures.

In effect, Berlew admits the charge but refutes the conclusion. The Bland Volunteer is in no way a liability, he seems to say. The new Volunteer, however bland, is more capable and steadier than his predecessor. Berlew reports the feeling of the Director of Evaluation, Charles Peters, that "the outstanding

(Continued on back page)

Karen Lee Seufert, who was pictured on the cover of the December **Volunteer,** is joined in song by two young Brazilian friends in Rio de Janeiro community.

Ivory Coast Editorial

(Continued from page 23)

Volunteeer is generally the dependable, self-reliant, feet-on-the-ground man, as opposed to the rebel seeking something new."

There is nothing startling about this conclusion. To me the Bland Volunteer is simply another name for the Successful Volunteer, the one who has been lionized in Peace Corps recruiting pamphlets and in glossy-magazine articles.

We all know the Bland Volunteer, and consciously or not, we all model ourselves after him. In the Ivory Coast, for example, he is the English teacher who teaches lively and well-planned classes, maintains extensive contact with his students, is friends with the local functionaries or the *Sous-Prefet*, and manages, perhaps, to involve himself in some outside activity, like the dispensary.

By almost every standard he is a success, and the Peace Corps should be happy to have him. What, then, is the trouble?

It all comes back to the question of image. The Peace Corps was conceived originally as an organization that could have revolutionary impact on underdeveloped nations, and probably many—Volunteers and staff alike—still cherish something of this dream.

Unfortunately—or fortunately—it is only a dream. People are perfectly happy for the Peace Corps to be a success, but no one wants it to be revolutionary. Scarcely one of the 46 countries where Volunteers are serving wants radical changes: an African country which invites Volunteer teachers expects them to educate its youth, not galvanize them. A Latin American country with community-development workers is more likely to regard them as a cheap investment in development—a way of getting "progress" without paying for it—than as a means of uprooting old attitudes and opening minds.

The same conservatism, or pragmatism, affects American officials as well. Peace Corps staff members look for evidence of change, but changes in people's attitudes and motivations, are hard to identify. Too often, then, they settle for a more palpable "change": the change in attitude toward the Peace Corps itself. Initial suspicion is overcome, and the Peace Corps becomes accepted in his community.

Given the conditions in which the Peace Corps must work, and its own size, such standards of performance may be inevitable.

Yet we should beware of accepting them too uncritically. For one thing, the bland Peace Corps, like the bland Volunteer, is dull. At this point I can think of nothing more deadly than the "frank, constructive, and thoughtful dialogue" among Volunteers and staff called for in Berlew's article. Bland Volunteers make for bland talk—especially if they are continually bewitched by the image of the Bland Volunteer.

—By EFREM SIGEL (Staten Island, N.Y.)

Third Annual Report

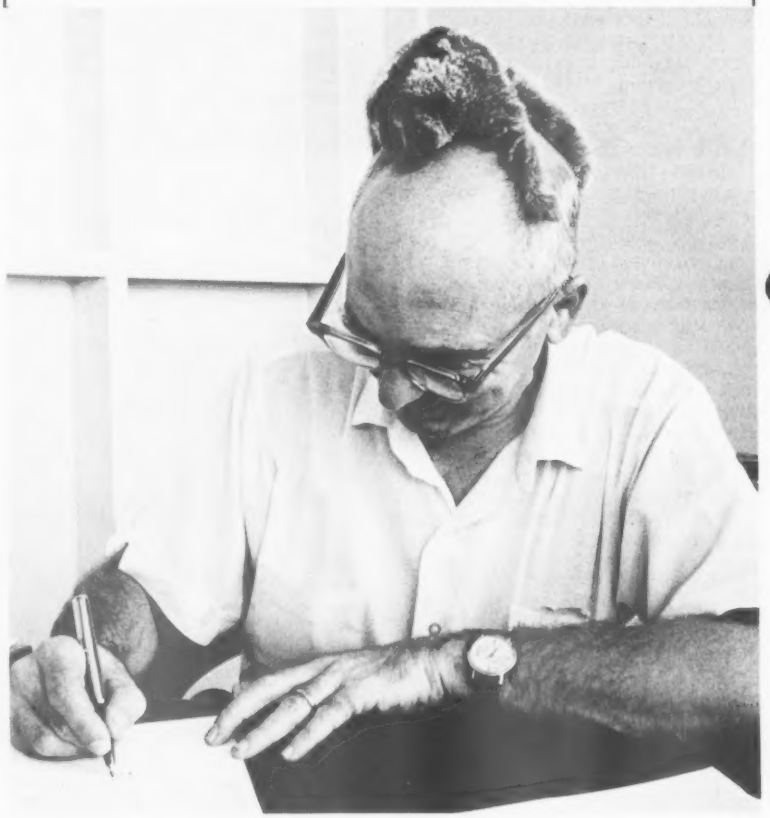
The third annual Peace Corps Report, a 92-page booklet, is now being distributed to Volunteer households.

The document is the President's report to Congress for the Peace Corps' fiscal year ending June, 1964. Reports and photographs from Volunteers in the field and those already returned to the U.S. are included in this year's presentation.

The report has been translated into Spanish and French editions.

Tame Toupee

Any place you hang your hat is home for the Malaysian **slow loris**, an accommodating fellow. Dr. Charles W. Parton, Deputy Peace Corps Representative in Sabah, tends to business in Jesselton as his pet, a languid member of the nocturnal lemur family, snoozes. Dr. Parton is from Glastonbury, Conn.



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